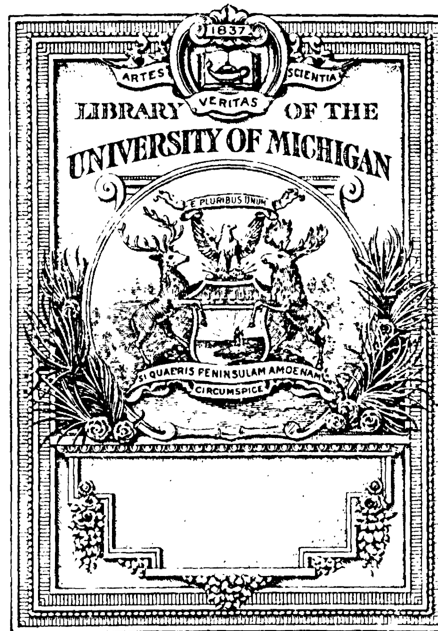
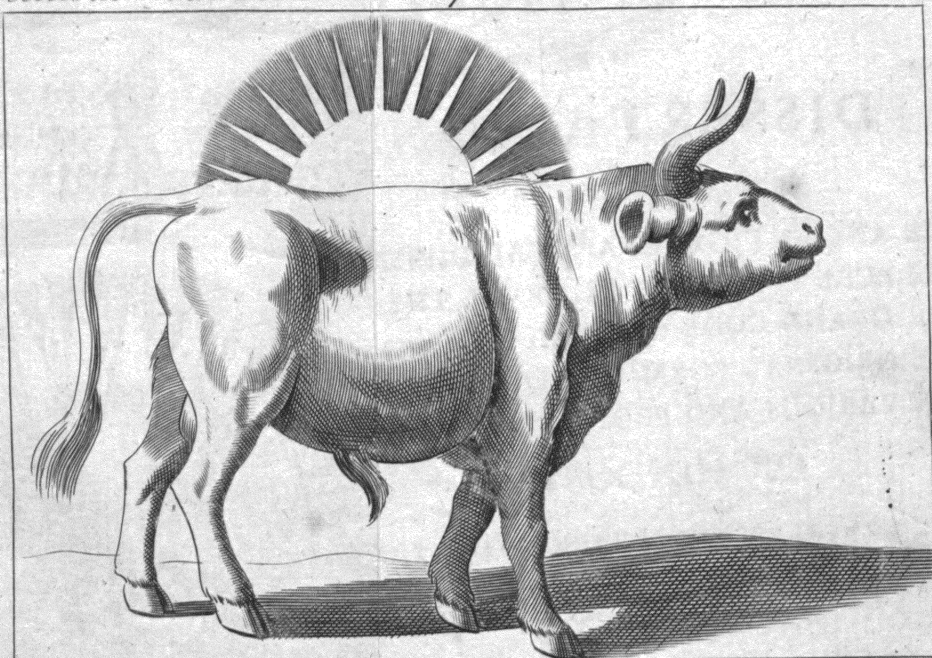



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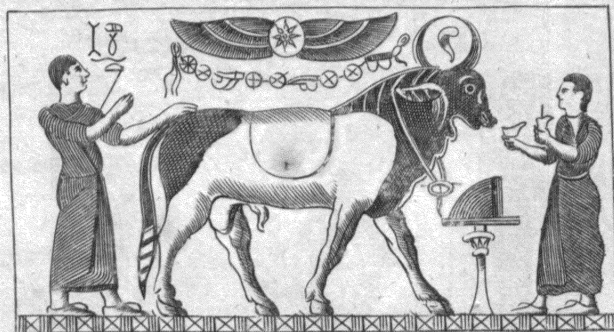
Various ORIENTAL SYMBOLS allusive to the SOLAR ORB, the BULL, the LION, the EAGLE, and the SERPENT, so conspicuous in the MYTHOLOGY of the Ancients.



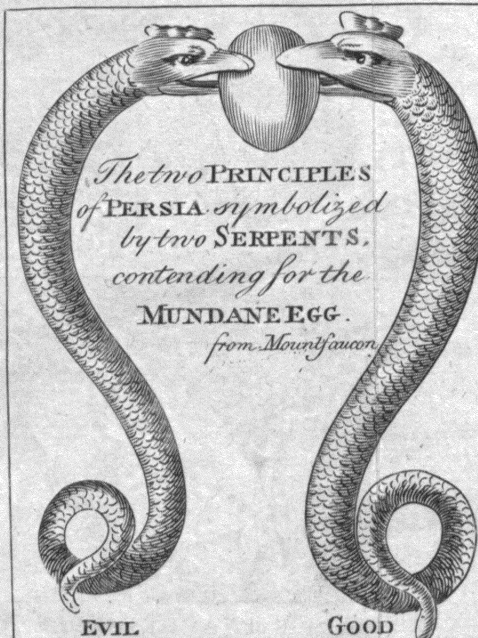
SOL oriens in dorso LEONIS.



SOL oriens in Dorso TAURI, ex nummis Mogulensibus. from Hyde



The APIS or SACRED BULL of EGYPT, with priests offering sacrifice. from the MENSA ISIACA.



Pratteut sculp.



SOLIS AQUILA GESTANS SOLEM from Hyde

12—127

INDIAN ANTIQUITIES:

OR,

DISSERTATIONS,

RELATIVE TO

THE ANCIENT GEOGRAPHICAL DIVISIONS,
THE PURE SYSTEM OF PRIMEVAL THEOLOGY,
THE GRAND CODE OF CIVIL LAWS,
THE ORIGINAL FORM OF GOVERNMENT, AND
THE VARIOUS AND PROFOUND LITERATURE,

OF HINDOSTAN.

COMPARED, THROUGHOUT, WITH THE
RELIGION, LAWS, GOVERNMENT, and LITERATURE,
OF

PERSIA, EGYPT, AND GREECE.

THE WHOLE
Intended as Introductory to, and Illustrative of,

THE HISTORY OF HINDOSTAN,
UPON A COMPREHENSIVE SCALE.

VOL. IV.

In which the ORIENTAL TRIADS OF DEITY are extensively investigated.

LONDON:
PRINTED FOR THE AUTHOR, AND SOLD BY W. RICHARDSON,
UNDER THE ROYAL-EXCHANGE.
M.DCC.XCIV.

TO THE RIGHT HONOURABLE

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LORD HIGH CHANCELLOR

OF ENGLAND,

THE VIGILANT GUARDIAN AND STRENUOUS DEFENDER

OF HER RIGHTS ECCLESIASTICAL AND CIVIL,

IN TIMES BEYOND ALL PRECEDENT

CRITICAL AND DANGEROUS,

THE

FOURTH AND FIFTH VOLUMES

OF

INDIAN ANTIQUITIES

ARE,

IN GRATEFUL REMEMBRANCE

OF BENEFITS OBTAINED IN EARLY LIFE

BY THE EXERTION OF HIS

LORDSHIP'S SUPERIOR TALENTS AND ELOQUENCE,

RESPECTFULLY

INSCRIBED BY

THOMAS MAURICE.

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PRE-

PREFACE.

IN the portions of the Indian Antiquities already publiſhed, the religious rites anciently celebrated in conſecrated groves and caverns, and in temples formed after the model of thoſe groves and caverns, have been ſucceſſively inveſtigated. The phyſical theology of India, and not of India only, but of Egypt, Perſia, and Greece, has been alſo in a great meaſure developed. To unfold the purer and more arcane principles of devotion prevailing in thoſe reſpective nations; principles, for the moſt part, locked up in the boſom of the

prieſt

prieſt and the philoſopher, is the object of this particular volume, in which the ORIENTAL TRIADS OF DEITY are extenſively diſcuſſed, and referred to what I cannot but conceive to have been the true ſource of them all, to certain mutilated traditions of a nobler doctrine, revealed to man in a ſtate of innocence. As we advance ſtill farther in theſe Indian Reſearches we ſhall find many other important points of religious belief ſurpriſingly elucidated, and thus the Moſaic records and Chriſtianity, ſo far from being ſubverted by the *pretended antiquity* of the Brahmins, will derive a proud trophy from the corroborative teſtimony of their *genuine* annals and the congenial ſentiments of their *primeval* creed.

On the vaunting claims to unfathomable antiquity of that race, whoſe aſtronomical calculations, and the mythology interwoven with it, have been miſtaken for *true hiſtories*, Voltaire firſt, and afterwards Bailly and Volney, have principally founded thoſe falſe and impious ſyſtems, which have plunged a great

nation

nation in the abyſs of atheiſm, and all its conſequent exceſſes and miſeries.

The ſubject coming immediately before me at the very commencement of this undertaking, and the circumſtances of the times demanding it, I have entered more extenſively into the vaſt field of Eaſtern theology than I originally intended, perhaps to the total ruin of thoſe juſt hopes of profit which I was taught to expect from ſo laborious an undertaking. When, however, the reader is informed, that the creation of the world, according to the Hindoo coſmogony, was effected by *an incumbent ſpirit, the emanation of Deity, impregnating with life the primordial waters of chaos*; that *the fall of man from a ſtate of primeval purity and innocence in the Satya Yug, or perfect age*, forms the baſis of the Indian metempſychoſis; that the Indians believe in a *future ſtate of rewards and puniſhments*; that the firſt hiſtory of which they can boaſt has, for its ſubject, the deſtruction of the human race, for their multiplied enormities, in *a certain great deluge*,

deluge, from which only eight persons were saved in an ark fabricated by the immediate command of Veeshnu; that, in their principal deity, ***a plain trinity of divine persons*** is discovered, since that Deity is symbolically designated by an image with three heads affixed to one body, and that the second person in that trinity is, in their mythology, invested with the office of a *preserver* and *mediator*, and in both those characters incarnate; finally, to omit other interesting particulars, that the duration of the CALI YUG, or age immediately succeeding the great deluge, according to their own calculation, does not, but by a few centuries, exceed the period asserted by Christian chronologers to have elapsed since *the deluge of Noah*, and that the existing world is to be consumed by *a general conflagration:* when all these circumstances, to be accounted for by no immediate connection or intercourse whatever with the Hebrew nation, in any period of their empire, are calmly considered by an impartial and unprejudiced mind, the result, I am persuaded, must be an increased confidence in the

great

great truths of revelation; and thus the Indian Antiquities cannot fail of being considered of national benefit, at an æra when it is more than ever apparent that a liberal syſtem of government and a ſound code of theolygy naturally and mutually ſupport each other.

With reſpect to the particular ſubject which engroſſes ſo ample a portion of this volume, in vindication of myſelf, for having entered into it at ſuch length, I have this ſubſtantial, and I hope ſatisfactory, argument to urge. It was in vain to inſiſt that this doctrine of a Trinity was not brought from the ſchool of Plato by Juſtin Martyr, in the ſecond century, into the Chriſtian church, if room were left to conjecture that it might poſſibly have derived its firſt origin from the ſchool of the Brahmins; for, this and many other poſitions injurious to Chriſtianity have been urged by thoſe whoſe creed leads them to repreſent India, and not Chaldæa, as the cradle of the human race, and its venerable ſages as the

parents

parents of all religion, in direct opposition to that authentic book, which fixes the first residence of the patriarchs in Chaldæa, and traces religion itself to a higher and nobler source. It became absolutely necessary to examine the Hebrew Scriptures as well as the Jewish cabbala; and to prove, not only that this distinction in the divine nature formed a part of the rabbinical creed, but was promulged to the Jewish nation at large AS FAR AS A PEOPLE FOR EVER RELAPSING INTO POLYTHEISM COULD BEAR THE REVELATION OF SO IMPORTANT AND MYSTERIOUS A TRUTH. *That* is the particular point for which I would be understood principally to contend, and I trust that, to unbiassed minds, *that point* is proved.

In discoursing upon the PAGAN TRIADS OF DEITY it was scarcely possible to avoid again treading over much of the ground of their physical theology, in part discussed before; so much did physics infect every portion of the religion of the ancient world! Some points of doctrine in that curious devotion, however, are here

here placed in a new light, and none, I hope, are recapitulated to disgust.

It may, perhaps, startle the timid Christian to find a few of the symbols of his religion immemorially used amidst the idolatries of Asia; and M. Volney, therefore, has not failed, in his "Ruins," to take advantage of this circumstance, to derive all the symbols of both Pagan and Christian devotion from one common origin, the MITHRIAC MYSTERIES. Previously to the appearance of his volume, I had myself asserted, that a species of BAPTISM was performed in those mysteries, and had quoted even Tertullian in proof, that "per Lavacrum Mithra SIGNAT in frontibus milites suos."* He is right, indeed, in saying that the Mithriac baptism had entirely an astronomical allusion, and respects the passage of the soul, in the sidereal metempsychosis, through the gate of Capricorn, or celestial flood-gate, that is, the winter solstice; the meaning of which has been partly unfolded

* Vide Tertullian de Baptismo, lib. i. cap. 5. opera.

unfolded in an extract from Porphyry, *de Antro Nympharum*, who expressly says, "that the soul, in its peregrination through the purifying spheres, reviving in that sign, which is the *gate of immortals*, according to the words cited from Homer, is there divested of its material garment, and returns through it to the fountain of life, from which it emaned."* But what religion has not used *water* as a symbol of purity? and what solid argument can be brought against the adoption of *water* as a symbol, or indeed of *fire* either, when not honoured with the superstitious veneration which the ancients paid to it, who erred only in exalting a *secondary* to the dignity of a *first* effective cause. The Jews we know, by the divine permission, used both in their sacred ceremonial rites. By this circumstance, therefore; by that of a demiurgic spirit, hovering over primordial waters; of a sacred triad; of a mediator; of a divine incarnation;

* Vide preceding Indian Theology, chap. i. p. 324, and Porphyry De Ant. Nymph. p. 265.

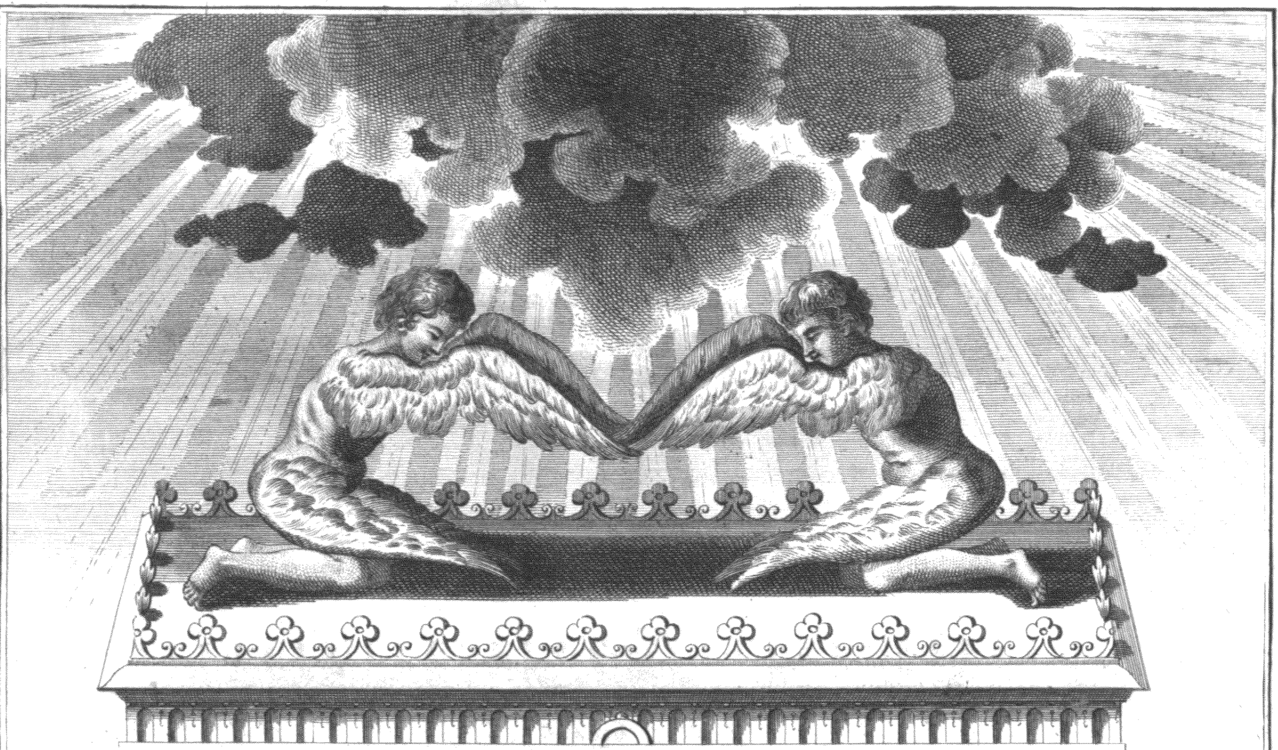
nation; and many ſimilar doctrines and rites, exiſting in both ſyſtems of devotion; though the timid Chriſtian may at firſt be ſomewhat ſurpriſed, yet a little reflection will ſoon convince him of the truth of what I have all along aſſerted to be the genuine fact, and what properly forms the baſis of my third chapter, that, in the pure and primitive theology, derived from the venerable patriarchs, there were certain grand and myſterious truths, the object of their fixed belief, which all the depravations brought into it by ſucceeding ſuperſtition were never able entirely to efface from the human mind. Theſe truths, together with many of the ſymbols of that pure theology, were propagated and diffuſed by them in their various peregrinations through the higher Aſia, where they have immemorially flouriſhed; affording a moſt ſublime and honourable teſtimony of ſuch a refined and patriarchal religion having *actually* exiſted in the earlieſt ages of the world.

Before

PREFACE.

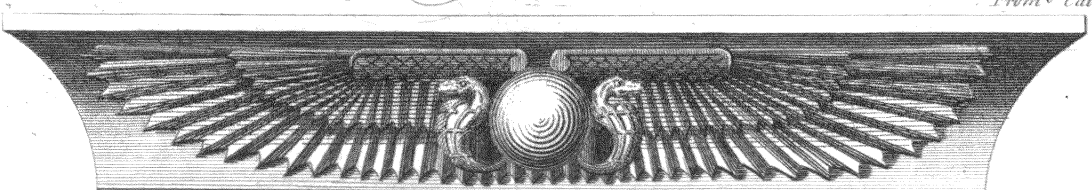
Before the cloſe of another year I hope to preſent the public with a ſixth, and final, volume of the Indian Antiquities. That volume will contain diſtinct and extenſive Diſſertations on the celebrated Code of Laws, the moſt ancient Form of Government, and the Literature, of Hindoſtan. It will be decorated with a few very valuable engravings on quarto plates, and cannot be delivered to any ſubſcriber who does not complete his ſubſcription to the ſtated ſum of TWO GUINEAS for the ſix volumes of INDIAN ANTIQUITIES, which, as they will, when finiſhed, contain above thirty quarto engravings, he truſts will not be thought *unreaſonable*.





THE HEBREW SHECHINAH *with the* CHERUBIM *overshadowing the* MERCY SEAT *the latter asserted by* PHILO *to be symbols of the* TWO POWERS *of* GOD.

From Calmet.



The WING, *the* GLOBE, *& the* SERPENT; *constituting the* EGYPTIAN TRINITY. *Copied by* NORDEN *from the front of the ruins of the superb Temple of* LUXORE *in* UPPER EGYPT.



ΖΕΥΣ ΟΜΒΡΙΟΣ, *seu* JUPITER PLUVIUS; *affirmed, by* STRABO, *to be one of the Deities adored by the Indians: by which he must have meant* EENDRA, *the* HINDOO GOD *of the* FIRMAMENT, *descending in torrents during the annual rains*

From Mountfaucon.

THE ORIENTAL TRIADS OF DEITY INVESTIGATED.

CHAPTER III.

In this Chapter, the Hebrew Doctrine of the SEPHIROTH, *or* THREE GREAT SPLENDORS, *is extensively considered, and those* SEPHIROTH *are proved to be synonymous with the three Hypostases of the* CHRISTIAN TRINITY. — *The Indian and other Pagan* TRIADS *of* DEITY *are then discussed; and, in the Course of the Inquiry, the great Outlines of all the* ASIATIC SYSTEMS OF THEOLOGY *are faithfully pourtrayed and contrasted.*

AMONG the philosophers of the Pagan world, not infected with atheistical principles, there were some who entertained such degrading conceptions concerning the Deity, as to imagine him to be a severe, unsocial, inaccessible, being, existing, through

eternal ages, in the centre of barren and boundleſs ſolitude. This unworthy conception of the divine nature in a more particular manner influenced, as we ſhall hereafter have repeated opportunities of demonſtrating, the theology of the ancient Egyptians, who repreſented the throne of God as ſeated in an abyſs of darkneſs, and himſelf as ἀφανης και κεκρυμμενος, *inviſible* and *occult*.* The more enlightened, however, of the Gentile philoſophers conſidered the Deity as a prolific and inexhauſtible FOUNTAIN, whence the brighteſt and pureſt emanations have ſucceſſively flowed; and this juſter notion of his nature doubtleſs originated from traditions delivered down, during a long revolution of ages, from the ancient patriarchs, diſperſed in the earlieſt periods through the various empires of Aſia. That thoſe venerable patriarchs *were* admitted, by the divine favour, to a nearer contemplation of the myſterious arcana of the celeſtial world than their fellow-mortals, we have the evidence of Scripture to ſupport our aſſerting; and that the great progenitor of mankind himſelf might, in his ſtate of innocence, be indulged in ſtill higher privileges, even ſo far as to have been allowed

* Plutarch de Iſide et Oſiride, p. 354.

allowed an intimate knowledge of the nature of that awful Being, in whose august image he is said to have been formed, is a supposition at which neither piety nor reason will revolt. The supposition will possibly be still more readily acquiesced in when what I have elsewhere remarked shall have been fully considered, that, in that pure primeval condition of man, his faculties were better calculated than those of his fallen posterity to bear the influx of great celestial truths, and that profound meditation on the divine perfections at once formed his constant employment and constituted his sublimest delight.

It is an hypothesis in the highest degree probable, an hypothesis which has ever staggered the sceptic, that, from certain traditional precepts, descending down, however in their descent corrupted and mutilated, from that prime progenitor, relative to a certain PLURALITY subsisting, after a method incomprehensible to human beings, in the UNITY of the divine essence, the greatest part of the multifarious polytheism of the Pagan world originated. Hence we may not unreasonably suppose the Sabian superstition, or worship of the stars and planets, concerning which so much has been said in the early part of the

Indian theology, took its riſe; hence angels and other ætherial beings firſt began to receive adoration; hence the attributes of God, and even the virtues of men, perſonified, came to be exalted into divinities; and heaven and earth became gradually filled with deities of various ſuppoſed rank, functions, and authority.

The preceding reflections muſt ſerve as a baſis for the ample diſquiſition which is to follow upon the PAGAN TRIADS OF DEITY, previouſly to the examination of which, certain points of very high moment, deeply connected with our ſubject, and of the utmoſt importance in our own exalted code of religious inſtitutions, muſt be diſcuſſed with as much conciſeneſs as the magnitude of the ſubject will allow of. It is through the imagined ANTIQUITY OF INDIA that the Moſaic and Chriſtian ſyſtems of theology have been principally attacked; and, therefore, it ſhall be one object of our INDIAN ANTIQUITIES to defend and illuſtrate thoſe ſyſtems.

After having, with daring, but no ſacrilegious, ſtep, penetrated into the ſacred depths of the caverns and groves of India, and taken a glance at ſome of the moſt ancient religious rites practiſed in them by the brahmins;

brahmins; in particular, the Sabian superstition, the worship of fire, and initiation into certain deep theological mysteries, nearly resembling those celebrated in Egypt and Greece; after having, likewise, so extensively surveyed those grand external fabrics of national devotion, erected when cavern-worship began to be neglected, the pagodas, abounding in every quarter of this extensive region of the Greater Asia; let us, through yonder solitary door, enter the illumined shrine, and, with that profound reverence which is due to all systems of religion, that profess, by whatever mode and under whatever name, to worship one grand presiding Deity, let us approach the awful high-raised sanctuary itself, glittering with jewels and loaded with oblations. Though, in these numerous surrounding symbols, degraded by human and even by bestial representation, still the acknowledged object of their worship is the GREAT FATHER OF ALL, adored with an endless variety of rites, in every age and region of the world, by "the saint, the savage, and the sage." Let us, from that sanctuary, survey the various TRIBES of Hindoos perform their respective devotions, and, while the fervent flame of piety kindles and spreads

around us, in this and the following chapter let us examine in order thoſe other grand points of the comprehenſive ſyſtem of the Brahmin religion, which ſtill remain to be inveſtigated.

Having uſed the word TRIBES, it becomes neceſſary for me, in this place, to ſtate, in a curſory manner, what will be more particularly unfolded in the enſuing hiſtory, that the Hindoos have, from the remoteſt periods of antiquity, been divided into four great TRIBES, each of which comprehends a variety of inferior claſſes, or CASTS. By the inviolable laws of Brahma theſe tribes never intermingle in marriage, at entertainments, or, in any intimate manner, aſſociate one with another, except, ſay more modern accounts, when they worſhip at the great temple of JAGGERNAUT, in Oriſſa, where it is eſteemed a crime to make any diſtinction. JAGGERNAUT ſignifies *Lord of the Creation*; and this injunction ſeems to imply, that, however the policy of their great law-giver might think it neceſſary to keep them at other times ſeparated, all ideas of ſuperiority ſhould be annihilated in the preſence of that Being who is the common parent of all ranks and claſſes of mankind. The BRAHMINS, noble by their

deſcent

descent and venerable by their sacerdotal office, form the first Tribe. The second Tribe is that of the KEHTRI, or RAJAS; celebrated for their valour as the former for their sanctity. The Banians, or Merchants, compose the Tribe of BICE. The fourth and most numerous Tribe is that of SOODER. To these four respective tribes are appointed different degrees of spiritual labour, different modes of performing the POOJA, or worship, and different elevations of attainable excellence and holiness. The tribe of Brahmins, however, is alone allowed to read the VEDAS; and they explain them as they please to the other three tribes, who receive implicitly the interpretation of their priests. What an unbounded latitude this must open to imposition, in religious concerns, must be evident to every reader of reflection. It has arisen from this circumstance chiefly, that the pure and sublime theology of Brahma has been so debased and mutilated, especially on the coast of the peninsula, by the policy of a venal priesthood, that few of its original features are to be traced in the devotion of the common people, who are strangers to its genuine doctrines, and are enslaved by an everlasting round of ceremonies, not less painful than perplexing. The indefatigable exertions, indeed,

of our own countrymen, have, of late years, burst asunder the veil that formerly obscured their religion, and the sacred language in the inscrutable recesses of which it was so long buried. How difficult it was, even in the time of the emperor AKBER, to penetrate behind that veil, will be evinced by the following interesting narrative, of which the substance may be found in Dow.*

That prince, though bred in all the strictness of the Mohammedan faith, possessed a mind too liberal and enlarged to be holden in chains by any superstition whatsoever. With a design to choose his own religion, or perhaps from mere curiosity, he made minute inquiries concerning the several systems of divinity that prevailed among mankind. The letter, of which Mr. Fraser has given to the world a translated copy, in which he solicits the king of Portugal† that missionaries might be sent to instruct him and his people in the doctrines of Christianity, is a singular instance of deviation, from the strong original bias to his own religion, in the mind of a Mohammedan. Akber was successful in his researches among all classes of religious votaries, except the

* Dow's preface to his translation of Ferishtah, vol i. p. 26.

† See Fraser's Nadir Shah, p. 12, where that letter is given at length.

the Hindoos: from a knowledge of their sacred myſteries he found himſelf excluded by a line which it was impoſſible to paſs. Diametrically oppoſite to the Mohammedan and other ſyſtems of faith, which eagerly embrace proſelytes of every deſcription, the Brahmin ſuperſtition rejected all converts, and conſequently defied all inveſtigation. Not all his authority nor promiſes could induce the prieſts of that order to reveal the principles of their faith: at length, artifice ſucceeded where power failed, and in Feizi, the brother of his miniſter and confident, Abul Fazil, a proper inſtrument ſeemed to be found to accompliſh the deſired object.

Feizi was, at that time, but of tender years, but ſufficiently advanced to receive inſtruction for the part he was to act. Under the character of a poor orphan of the ſacerdotal tribe he was received into the houſe, and under the protection of a learned brahmin at Benares: and in the courſe of ten years, not only became maſter of the Sanſcreet language, but of all the various branches of ſcience taught at that celebrated univerſity. The time approached for his return to the court of Akber, and meaſures for the ſafe and unſuſpected departure from his patron and the city where

where he had ſo long reſided were accordingly taken by the anxious monarch. An ardent paſſion, conceived by the youth for the beautiful daughter of the brahmin, and the impulſe of gratitude ſtrongly acting upon a generous mind, induced him, in a moment when virtuous principles predominated over the ſuggeſtions of vanity and ambition, to proſtate himſelf at the feet of his injured preceptor, to confeſs the intended fraud, and, amidſt a flood of tears, to ſolicit his forgiveneſs.

The venerable prieſt, petrified with horror at the tidings, remained for ſome minutes in agonizing ſuſpenſe and profound ſilence. At length, ſtarting from his reverie, without deſcending to the bitterneſs of invective, he ſeized a poniard which hung at his girdle, and was juſt going to bury its point in his own boſom. The unhappy youth, arreſting his uplifted arm, conjured him to attempt nothing againſt ſo ſacred a life, and promiſed chearfully to ſubmit to any ſeverities that might expiate his offence. The brahmin, who revered the uncommon genius and erudition of his pupil, now burſt into tears, and declared his readineſs to forgive him, as well as to continue in life, if he would grant him *two requeſts*. Feizi with tranſport conſented, and ſolemnly

ſwore

ſwore to hold his injunctions inviolably ſacred. Thoſe injunctions were, That he ſhould never tranſlate the VEDAS, nor reveal, to any perſon whatever, the myſterious ſymbol of the Brahmin creed.

This may ſeem to be the propereſt place for introducing an account of the SANSCREET language, and entering into a more particular examination of the principles contained in the four VEDAS. Materials, however, for a full inveſtigation of that abſtruſe ſubject, have not yet come to my hands; although I am not without expectation of poſſeſſing thoſe materials in a very ample degree before my diſſertation on the Hindoo literature, and compariſon of the principles of the Brahmin and Grecian ſchools, ſhall make their appearance. The reader will be pleaſed, for the preſent, to reſt content with the following conciſe and curſory remarks upon that ſacred and ancient language, which, for *his* not leſs than *my own* information, I have collected from the Sanſcreet Grammar of Mr. Halhed and the Diſſertations of Sir William Jones. By the former of theſe gentlemen we are acquainted that the Sanſcreet alphabet conſiſts of FIFTY letters, thirty-four of which are conſonants; and that nearly half of them carry combined ſounds;

founds; that the mode of writing Sanfcreet is not as the Hebrew, the Perfian, and the Arabic, are written, from the right hand to the left, but, in the European manner, from left to right; and that it has this remarkable fingularity, that the confonants in its alphabet are compofed with a kind of regularity approaching to metrical exactnefs, which renders them peculiarly eafy to be retained in the memory.* He afferts it to be a language of the moft valuable and unfathomable antiquity; the grand fource as well as facred repofitory of Indian literature, and the parent of almoft every dialect, from the Perfian Gulph to the China Sea. He is even of opinion, that the Sanfcreet was, in ancient periods, current not only over ALL INDIA, confidered in its largeft extent, but over ALL THE ORIENTAL WORLD, and that traces of its original and general diffufion may ftill be difcovered in almoft every region of Afia. In the courfe of Mr. Halhed's various reading, (and few men have perufed more oriental volumes,) he was aftonifhed to find the fimilitude which it in many inftances bore to the Perfian and Arabic. He difcovered the vifible traces of its character, that character which he defcribes to be fo curious in its ftructure and fo wonderful in its combination, on the moft

* See Mr. Halhed's Grammar of the Bengal Language, p. 8.

moſt ancient medals and imperial ſignets of Eaſtern kingdoms;* and he ſeems to hint that it was the original language of the earth. Here then a ſtupendous ſubject unfolds itſelf for future and profound inveſtigation, involving points of the utmoſt importance both to religion and literature.

To Mr. Halhed's obſervations on the Sanſcreet *language* might here be added many judicious reflections made by Sir William Jones on Sanſcreet *compoſitions*; but as thoſe reflections will be my moſt certain guide hereafter, it is not my intention to anticipate, in this place, remarks which will more forcibly arreſt attention in the Diſſertation on the Literature of India. It will be ſufficient for the reader to be informed, in general, that Sir William ſtrenuouſly aſſerts the *remote*, but not *unfathomable*, antiquity of the Sanſcreet language. The Sanſcreet proſe he deſcribes as eaſy and beautiful, and its poetry as ſublime and energetic. He obſerves, that the learned will find in it almoſt all the meaſures of the Greeks; and that the particular language of the Brahmans or the Devanagari, a word explained before, runs very naturally into Sapphics, Alcaics, and Iambics. Sir William repreſents it as even more perfect than the Greek,

* See the very elegant and learned preface to that Grammar, p. 5.

Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both so strong an affinity as to induce a conviction in the mind of a philologer, that they all must have sprung from some common source; a source, which, perhaps, no longer exists. It is in the Devanagari language, a language believed to have been taught by the Divinity, who prescribed the artificial order of the characters that constitute it in a voice from heaven, that the sacred VEDAS are written in a kind of measured prose. Let me not mutilate, by abridging the passage, the following most important information given us by this indefatigable oriental scholar, with which, for the present, I shall conclude the subject. "These letters, with no greater variation in their form, by the change of strait lines to curves, or conversely, than the CUSIC alphabet has received in its way to India, are still adopted in more than twenty kingdoms and states, from the borders of CASHGUR and KHOTEN to RAMA's Bridge, and from the SEENDHU to the river of SIAM. Nor, can I help believing, although the polished and elegant Devanagari may not be so ancient as the monumental characters in the caverns of JARASANDHA, that the square CHALDAIC letters, in which most Hebrew

brew books are copied, were originally the ſame, or derived from the ſame prototype, both with the Indian and Arabian characters: that the PHŒNICIAN, from which the Greek and Roman alphabets were formed, by various changes and inverſions, had a ſimilar origin, there can be little doubt, while the inſcriptions of Canarah ſeem to be compounded of NAGARI and ÆTHIOPIC letters, which bear a cloſe relation to each other, both in the mode of writing from the left hand, and in the ſingular manner of connecting the vowels with the conſonants. Theſe remarks may favour an opinion entertained by many, that all the *ſymbols of ſound*, which, at firſt, probably, were only rude outlines of the different organs of ſpeech, had a common origin: the *ſymbols of ideas*, now uſed in China and Japan, and formerly, perhaps, in Egypt and Mexico, are quite of a diſtinct nature; but, it is very remarkable, that the order of ſounds in the Chineſe Grammar correſponds nearly with that obſerved in Tibet, and hardly differs from that which the Hindoos conſider AS THE INVENTION OF THEIR GODS."*

It has been remarked that whereſoever we direct our attention to Hindoo literature, the notion of *infinity* preſents itſelf. I am of opinion that

* Aſiatic Reſearches, vol. i. p. 424, ubi ſupra.

that the ſame remark may, with ſtill greater propriety, be applied to a more important ſubject, their THEOLOGY. That theology comprehends ſo many momentous and intereſting points, and, in the examination of it, ſuch an extenſive field is opened for ſpeculation, that no author, determined fully to inveſtigate it, can obſerve order entirely inviolated. I ſhall proceed in that inveſtigation with as much regularity of arrangement as the ſubject will allow, and leave the reſt to the candour of my readers.

One of the moſt prominent features in the Indian theology is the doctrine of a TRINITY, which it plainly inculcates; a ſubject by no means to be paſſed over in ſilence, but at the ſame time connected with the abſtruſeſt ſpeculations of ancient philoſophy. It has been repeatedly obſerved, that the mythologic perſonages, BRAHMA, VEESHNU, and SEEVA, conſtitute the grand Hindoo TRIAD of DEITY. By Brahma, it is univerſally acknowledged, the Indians mean *God, the Creator*; and poſſibly the Sanſcreet root may have ſome affinity to the Hebrew ברא, BRA, or BARA, *created*. I am not able preciſely to ſtate the radical primitives of the names of the two other deities; but, according to Mr. Holwell,* who tells us, that, while

* See Holwell's Tracts, part ii. p. 7.

while governor-general of Bengal he neglected no possible means of obtaining authentic information, VEESHNU, in Sanscreet, literally signifies a *cherisher*, a *preserver*, a *comforter*; and SIEB, or SEEVA, a *destroyer* and *avenger*. To these three personages different functions are assigned in the Hindoo system of mythologic superstition, correspondent to the different signification of their names; they are distinguished likewise, besides these general titles, in the various sastras and puranas, by an infinite variety of appellations descriptive of their office, which has been the occasion of as infinite errors in the works of European travellers.

That nearly all the Pagan nations of antiquity, in their various theological systems, acknowledged a kind of Trinity in the divine nature has been the occasion of much needless alarm and unfounded apprehension, especially to those professors of Christianity, whose religious principles rest upon so slender a basis that *they waver with every wind of doctrine.* The very circumstance which has given rise to these apprehensions, the universal prevalence of this doctrine in the Gentile kingdoms, is, in my opinion, so far from invalidating the divine authenticity of it

that it appears to be an irrefragable argument in its favour; it ought to confirm the piety of the wavering Chriſtian, and build up the tottering fabric of his faith. The doctrine itſelf bears ſuch ſtriking internal marks of a divine original, and is ſo very unlikely to have been the invention of mere human reaſon, that there is no way of accounting for the general adoption of ſo ſingular a belief by moſt ancient nations, than by ſuppoſing what I have, in pretty ſtrong terms, intimated at the commencement of this chapter, and what I hope moſt of thoſe, who honour theſe pages with a peruſal, will finally unite with me in concluding to be *the genuine fact*, that this doctrine was neither the invention of Pythagoras, nor Plato, nor any other philoſopher in the ancient world, but a SUBLIME MYSTERIOUS TRUTH, one of thoſe ſtupendous arcana of the inviſible world, which, through the condeſcending goodneſs of divine Providence, was revealed to the ancient patriarchs of the faithful line of SHEM; by them propagated to their Hebrew poſterity; and, through that poſterity, during their various migrations and diſperſion over the Eaſt, diffuſed through the Gentile nations among which they ſojourned.

I must again take permission to assert it as my solemn belief, a belief founded upon long and elaborate investigation of this important subject, that the Indian as well as all other triads of Deity, so universally adored throughout the whole Asiatic world, and under every denomination, whether they consist of PERSONS, PRINCIPLES, or ATTRIBUTES DEIFIED, are only corruptions of the Christian doctrine of the TRINITY. Physics and false philosophy have, in every age, combined to darken this great truth; but they have not availed wholly to extirpate it from the mind of man. With respect, however, to drawing any immediate parallel between the Christian and Hindoo Trinity, as the Hindoo Trinity is now conceived of by the brahmins, it might border on absolute blasphemy, principally on account of the licentious rites and gross physical character of Seeva; a character which I cannot but consider as greatly misrepresented by them. In the *Creator* and *Preserver* of India, however, this sublime truth beams forth with a lustre, which no physics have been able to obscure. Possibly hereafter, too, it may appear, that, as their system of philosophy allows not of the absolute *destruction of any object in nature*, but asserts, that only a *change*

of being takes place, the character of Seeva, as a destroyer, may be found inconsistent with their principles; and that, however misconceived in their present corrupted system of devotion, and however degraded by symbols equally hostile to all religion and all morality, their third hypostasis was originally intended only to symbolize the *quickening and regenerative power* of God. This hypothesis is rendered exceedingly probable by the circumstance of FIRE, the emblem of life, being the true and ancient symbol of Seeva, whence the oldest pagodas, erected in honour of him, are invariably pyramidal. It is not, however, alone the expressive emblem of fire which marks the character of Seeva to have originally shadowed out the *quickening*, rather than the *destroying*, power of God, or rather the God himself of *life* and *death*; for, in the Hindoo cosmogony, all the three persons in this Indian triad are represented as being present during that solemn act; and thus are they depicted on Mr. Holwell's first plate illustrative of that event. Now, as a destroyer, what employment could there be for Seeva during the creation of the world; although in the exertion of the *vivific energy* there is obvious occasion for the presence of a being,

being, whoſe peculiar function it is to ſow the ſeeds of embryo life, and give form and motion to inert and ſhapeleſs matter. In this inveſtigation I am deeply ſenſible of the dangerous ground upon which I have to tread; and, though it may not be in my power, nor do I pretend, to obviate every difficulty, yet, in the courſe of it, I am confident that I ſhall be able firmly to eſtabliſh the general poſition, that the Indian, not leſs than the other, triads of Aſia, are but perverſions of one grand primæval doctrine. My humble but earneſt efforts ſhall be exerted to explore and trace back to its remoteſt ſource this myſterious doctrine, which is to be ſought for in a very different country from Greece. In fact, that ſource muſt be explored, and can alone be found in the firſt known revelations of the Deity to the human race, and in the moſt ancient traditions and hieroglyphics of his highly-favoured people, THE JEWS.

The underſtanding of man can never be more groſſly inſulted than when infidelity labours to perſuade us, that a truth, ſo awfully ſublime as that at preſent under conſideration, could ever be the offſpring of human invention; nor can hiſtory be more violated than when it fixes the origin of this doctrine to

the ſchools of Greece. Equally above the boldeſt flight of human genius to invent, as beyond the moſt extended limit of human intellect fully to comprehend, is the profound myſtery of the ever-bleſſed Trinity. Through ſucceſſive ages it has remained impregnable to all the ſhafts of impious ridicule, and unſhaken by the bolder artillery of blaſphemous invective. It is ever in vain that man eſſays to pierce the unfathomable arcana of the ſkies. By his limited faculties and ſuperficial ken, the deep things of eternity are not to be ſcanned. Even among Chriſtians, the ſacred Trinity is more properly a ſubject of belief than of inveſtigation, and every attempt to penetrate into it, farther than God in his holy word has expreſſly revealed, is at beſt an injudicious, and aften a dangerous, effort of miſtaken piety. If we extend our eye through the remote region of antiquity, we ſhall find this very doctrine, which the primitive Chriſtians are ſaid to have borrowed from the Platonic ſchool, univerſally and immemorially flouriſhing in all thoſe eaſtern countries where hiſtory and tradition have united to fix thoſe virtuous anceſtors of the human race, who, for their diſtinguiſhed attainments in piety, were admitted to a familiar intercourſe with JEHOVAH and the

the angels, the divine heralds of his commands: ſome converſing with the Deity face to face upon earth, and others, after beholding the divine aſpect in the veil of mortality, caught up into heaven without taſting of death, its appointed doom, to contemplate with nearer view, and with more intenſe fervour, the beatific glory. To Adam, in the ſtate of innocence, many parts of the myſterious œconomy of the eternal regions were, by the divine permiſſion, unfolded; nor did his mind, at the fall, loſe all impreſſion of thoſe wonderful revelations which had been gradually imparted to him; for, the remembrance of his paſt enjoyment and forfeited privileges, doubleſs, formed one afflicting part of his puniſhment. It was in that happy ſtate, when man's more refined and perfect nature could better bear the influx of great celeſtial truths, that the awful myſtery was revealed to him, and it came immediately from the lips of that DIVINE BEING, the mighty Αυτοθεος, or SELF-EXISTENT, who, by his HOLY WORD, created all things, and animated all things which he had created by that energic and pervading SPIRIT which *emanated* from himſelf. It was at that remote period, that this holy doctrine was *firſt* propagated, and moſt vigo-

rously flourished; not in the school of PLATO, not in the academic groves of GREECE, but in the sacred bowers of Eden, and in the awful school of universal nature, where JEHOVAH himself was the instructor, and Adam the heaven-taught pupil. With the holy personages that compose the Trinity he freely conversed during all the period that he remained in a state of innocence, while the refulgent glory of the divine SHECHINAH, darting upon him its direct, but tempered, rays, encircled with a flood of light the enraptured protoplast, formed in the image and similitude of his Maker. But, as he saw the radiance of the divine Triad in innocence with inexpressible joy, so, when fallen from that state of primeval rectitude, he beheld it with unutterable terror, especially at that awful moment, when the same luminous appearance of Deity, but arrayed in terrible majesty, and darting forth severer beams, sought the flying apostate, who heard with new and agonizing sensations the majestic voice of JEHOVAH ELOHIM, literally the LORD GODS, *walking in the garden in the cool of the day.*

For the history of the Christian Trinity itself, the various doctrines propagated relative to it in the early ages after Christ, and the

contests which ever since have not ceased to agitate the church from the third century to the present day, the reader will consult Bishop Bull, Mosheim, and its most successful modern defender, Bishop Horsley. My observations will be confined as much as possible to the most early JEWISH notions of this holy mystery, and the degradation and prostitution of it, either in doctrine or by symbols, among the GENTILES.

It has been observed by Grotius, that Christianity is only the completion of the Jewish law;* we may, therefore, with the greatest reason, expect to find so predominant a feature in the Christian, decisively marked in the Hebrew, system of theology. In reality, the diligent investigator of the Old Testament will find it to be so in a variety of passages, and that in a manner the most pointed and unequivocal. It would probably have been yet more frequently, and in still more decisive language, insisted on in the writings of Moses, and in the venerable prophets who succeeded him, but for a reason very forcible, although not generally attended to. So unhappily prone were the great body of the Hebrew nation to run into the gross and boundless polytheism in which their pagan neighbours were

* Vide Grotius de Veritate, lib. i. sect. 14.

were immerſed, that the greateſt caution and delicacy were neceſſary to be obſerved in inculcating a doctrine which might poſſibly be perverted to perpetuate and to ſanction thoſe errors. Continually violating the two grand injunctions which ſtand foremoſt in the Decalogue, the vulgar Jews were incapable of comprehending ſo exalted and myſterious a truth. Even amidſt the awful and terrifying ſcenes that were tranſacting on the illumined ſummit of Sinai, though *they ſaw the glory and heard the voice*, yet could not all this ſtupendous diſplay of Almighty power reſtrain the madneſs of their idolatry. From age to age, however, through all the periods of their empire, diſperſed as they were through every clime, and languiſhing under every viciſſitude of fortune, this threefold diſtinction in the Deity was confeſſed by the rabbies in a variety of writings and by a multitude of emblems.

In fact, this ſublime doctrine, ſo far from being only obſcurely glanced at in the Old Teſtament, repeatedly occurs and ſtrikingly forces itſelf upon the attention of the reader. The intelligent and learned Jew well knows this, and would acknowledge it, were he not bound down in the fetters of national bigotry, and were he not inſpired from his very infancy with ſentiments of the bittereſt rancour againſt

the

the despised Messiah of the Christians. But whence originated this rooted contempt and aversion to the meek, the amiable, the beneficent, Messiah? The perverted imaginations of their ambitious forefathers had invested *the Messiah whom they expected* with all the gorgeous trappings of temporal grandeur. Instead of the benevolent Jesus, the Prince of peace, they expected a daring and irresistible conqueror, who, armed with greater power than Cæsar, was to come upon earth to rend the fetters in which their hapless nation had so long groaned, to avenge them upon their haughty oppressors, and to re-establish the kingdom of Judah upon the ruin of all other kingdoms. The SHILOH, for whose coming the breast of the impatient Israelite of old panted, would not, they conceived, appear in less regal splendour than the magnificent Solomon, nor with less military array than the triumphant Joshua. They believed, that, immediately on his advent, he was to elevate his immortal standard upon the sacred hill, and that his victorious legions were to march against, and exterminate, all opposers of his claim to universal sovereignty. Thus an empire, which Jehovah had declared should be founded in benevolence and equity, was, by the infatuated Jews, considered as about to be established by a wanton profusion

of human blood, and ſupported by the moſt flagrant deſpotiſm. Happily for mankind, the Almighty Mind was inflamed with no ſuch ſanguinary and vindictive ſentiments againſt his rebel ſubjects. Inſtead of the crimſon banner of deſerved wrath, the white flag of conciliation and pardon was diſplayed on the ſacred heights of Salem. The Gentiles, obeying the ſummons, joyfully enliſted beneath that banner, and are gathered into the garner of their heavenly Father; while the obſtinate Jews, ſtill ſpurning the divine proffer, are ſcattered over the earth, and view with mingled rage and indignation the elevation and proſperity of the deſpiſed ſect of the Nazarene. Animated by this ſpirit of rancour againſt Chriſtianity, they have, with unparalleled audacity, proceeded to mutilate their moſt venerated records, and involve whatever evidence could be brought, in favour and ſupport of its leading doctrines from their early opinions, traditions, and writings, in a labyrinth of inextricable confuſion, or entirely to bury that evidence in an abyſs of impenetrable darkneſs. They have even dared to pronounce that the true ſenſe of the ſacred volumes themſelves can only be found in the degrading comments and baſe forgeries of their interpreting rabbies, who lived in the early ages *after Chriſt*.

With

With the elaborate productions of my learned predecessors on this disputed ground, I have not the presumption to attempt an idle competition; but, as this book will probably go to a region of the earth, where those excellent authors cannot be obtained, I shall endeavour to state, in the clearest and most concise manner possible, what are the genuine and avowed sentiments of the Christian church, and of all its sincere adherents relative to this doctrine, which, as I observed before, is a mystery to be believed rather than a speculative doctrine to be agitated in warm and embittered controversy.

The Christian religion inculcates the belief of ONE GOD, ETERNAL, INFINITE, OMNIPOTENT, without the least shadow of imperfection in his nature, and without the remotest possibility of vicissitude. The sacred Scriptures, however express upon the subject of the UNITY of the Godhead, as decidedly assert that there are, in the divine nature, *three distinct hypostases, or persons*, whom they denominate the FATHER, the SON, or WORD, OF GOD, and the HOLY SPIRIT. To each of these sacred persons, individually, all the essential attributes and all the peculiar operations of Deity are assented to belong. The Father is the great FOUNTAIN of the divinity. The Son and the

the Holy Spirit are EMANATIONS from that fountain: not divisible from their source, but eternally existing in it, and inseparably united to it. To maintain that the three persons in the sacred Trinity are of a different nature, that they can by any possible means be separated, or that there exists more than one Fountain or Principle in the Divinity, is, as Bishop Bull has observed on this profound subject, gross TRITHEISM;* a doctrine utterly repugnant to that system of religion, of which the Unity of the Godhead forms the predominant feature. The Christian Trinity, therefore, is not a Trinity of principles like that of the Persian philosophers; it does not consist of mere logical notions and inadequate conceptions of Deity like that of Plato; but it is a Trinity of subsistences, or persons, joined by an indissoluble union. As it is against the divinity of the second and third person, in this holy Triad that inveterate scepticism principally points its rash invective; let us take a cursory review of the qualities and offices ascribed to them in the sacred writings.

It is necessary ever to be remembered, that, when those writings denominate one person, in the

* See Bishop Bull's Defens. Nic. Fid. passim, but particularly his Discourse on the Trinity, in his Sermons, vol. iii. p. 829, edit. oct. 1713.

the Trinity, the *firſt*, another the *ſecond*, and another the *third*, they muſt not be underſtood as if ſpeaking of a priority of time or of nature, which would imply ſome ſort of dependence, but only of a *priority of emanation*. The ſecond perſon, indeed, is ſaid to have proceeded from the firſt, and the third from the firſt and ſecond; yet from this expreſſion it by no means follows that they were created beings, for, in that caſe, to pay them any adoration would doubtleſs be to ſubſtantiate the charge which our opponents bring againſt thoſe who worſhip the Trinity, and involve us in all the guilt of complicated idolatry. It cannot be ſaid of them, as of created agents, *erat quando non erant*, or that they once were not; ſince their *going forth is ſaid to have been from all eternity*. They were, conſequently, eternal and neceſſary emanations, co-eval and co-eſſential with the ſublime Being, from whom they emanated: not circumſcribed in their powers, not limited in their duration, which is the proper deſcription and characteriſtic of created intelligences; but unlimited as the boundleſs univerſe which they animate and direct, indefinable in the extent of their operations, and, ſince they never were created, ſo it is impoſſible that they ſhould ever be annihilated.

To

To prove what is thus aſſerted, texts need not be multiplied. St. John, who ſeems to have compoſed the particular Goſpel, which bears his name, on purpoſe to obviate ſome riſing hereſies in the church, relative to our Saviour's incarnation, expreſſly ſays, *In the beginning was the* WORD, *or* LOGOS, *and the* WORD *was with* GOD, *and the* WORD *was* GOD. And, ſince it is in the power of no created being to *create* other beings, as the ſtrongeſt proof of his divinity that could be given, he immediately adds, *All things were* MADE *by him, and without him was not any thing* MADE *that was* MADE.* He ſums up the whole of this deciſive evidence, in proof of the declared divinity of the LOGOS, by this ſolemn declaration: *the* WORD *was* MADE FLESH, *and dwelt among us,* AND WE BEHELD HIS GLORY.† This is the atteſtation of one of that highly-favoured number of holy perſons, who having been on earth the conſtant companions of Him, *in whom dwelt all the* FULNESS OF THE GODHEAD *bodily*,‡ beheld that glory break forth in unſpeakable ſplendor, when, after his reſurrection, he aſcended the ſkies whence he came, and reſumed his ſeat upon the eternal throne. Of his unity with the Father, what terms can poſſibly

* John i. v. 1, 2, 3. † John i. 14. ‡ Coloſſ. ii. 9.

bly be more pointed and expreſs on the ſubject than thoſe made uſe of by the incarnate LOGOS himſelf, by him who came to be a pattern of humility to men, and with whoſe aſſumed character every ſpecies of improper boaſting was totally incompatible. Yet, upon an occaſion that ſeemed to demand the unqualified avowal of his immortal rights and dignity, did the meek Meſſiah, in this emphatic and unequivocal language, aſſert his high rank in that univerſe which he had made; I AND MY FATHER ARE ONE.|| The Holy Spirit is called *the ſpirit of truth*, WHO PROCEEDETH FROM THE FATHER.§ The divinity and rank of this important perſonage of the Trinity are repeatedly declared in holy writ; and his character and attributes are ſanctioned in the moſt awful manner. *To lie to the* HOLY GHOST is expreſſly ſaid *to lie unto God*,¶ and all manner of blaſphemy *but that againſt the* HOLY GHOST *ſhall be forgiven*. He was likewiſe preſent and actively aſſiſting in the great and *godlike* work of creation; *for, the* SPIRIT OF GOD *moved upon the face of the waters*.† As *by the* WORD *of the Lord the heavens were made, ſo were all the hoſt of them by the* BREATH (in Hebrew, the SPIRIT) *of his mouth*.‡

 Equally

|| John x. 30. § John xv. 26. ¶ Acts, v. 3, 4.
† Geneſis i. 2. ‡ Pſalms xxxiii. 6.

Equally rapid and energetic in his operations, the HOLY SPIRIT is the more immediate agent between the divine mind and that portion of it which animates the human form. He is the munificent diſpenſer to mortals of all the more ſplendid excellences and amiable endowments that adorn and illuſtrate our nature. He is repreſented as an *excellent Spirit*, the *Spirit of grace*, the *Spirit of wiſdom*, the *Spirit of burning*. It was this bleſſed Spirit that iſſued from the opening heavens in the form of the ſpotleſs dove, and, a lighting in beams of glory upon the head of our Saviour, corroborated the ſolemn and public atteſtation of Jehovah, that He was *his beloved ſon*. It was this Spirit that diffuſed the radiance of the SHECHINAH round the ſame dignified Meſſiah when he was transfigured in the high and remote mountain, and when the aſtoniſhed diſciples, who accompanied him, beheld his altered viſage *ſhining like the ſun*, *and his raiment white as light*. He was the *ruſhing mighty wind*, that deſcended from heaven, and filled all the houſe in which the apoſtles were aſſembled. He was the *luminous ſplendor* that ſat upon each of them, and, while it imparted a ray of ætherial fire to their boſoms, cauſed their

loosened

loosened tongues to pour forth a spontaneous flood of heaven-taught eloquence.

The sceptic affirms, that this doctrine of a Trinity in Unity is contrary to reason, and he cannot give his assent to a manifest contradiction. But, in answer to this, it has been repeatedly and forcibly urged, that a doctrine, which, as I have just remarked, soars far *above* the limited powers of our weak reason to comprehend, may yet by no means be *contradictory* to that reason of which we so arrogantly boast. Mankind, in this point, demand more rigid proofs than on any speculative points whatever, concerning which the ingenuity of the human mind may choose to debate, can possibly be obtained. The question is, whether the subject ought to be brought to this standard, and, whether it is possible to be fathomed by that reason. If divines asserted that there are three Gods, that would indeed be a direct and palpable contradiction; but we may surely, without violating reason, maintain that there are, in the divine essence, three distinct hypostases. The doctrine of the ANTIPODES was denied, till a better acquaintance with the true form of the earth, and the principles of gravitation and attraction, evinced the certainty of it. To a man, ignorant of the principles and

rules of geometry, it muſt appear impoſſible to meaſure the diameter of the earth, for he would naturally inquire where was the vaſt line that ſhould be drawn over the ſurface of ſo bulky a ſphere. It muſt appear ſtill leſs practicable to extend, through the regions of ſpace, the line of menſuration, accurately to compute the diſtances, and correctly to deſcribe the magnitudes, of the ſhining orbs that revolve through them; yet has the former been done without the immediate aid of the line and the rule, and the latter by means of the ſame ſcience applied to aſtronomy. The Laplander cannot conceive that life can poſſibly be ſuſtained under the direct fervours of an equinoctial ſun; nor can the ſcorched inhabitant of the Tropic at all comprehend how water ſhould be bound in icy fetters. The latter would probably deem it the height of madneſs to aſſert, that, clothed in fur, the hardy progeny of Ruſſia and Lapland drive the rapid ſledge, drawn by rein-deer, over mountains of ſtagnant water, or that ſo oppoſite an element as fire, for whole nights, ſhould glow with unabated vigour upon the ſurface of thoſe icy fields, the ſureſt defence of the traveller againſt the fierce and predatory beaſts of the deſart. The circumſtances thus enumerated may exhibit to ſuperficial enquiry

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an apparent contradiction; but, thence, the absolute impossibility of some, and the utter impracticability of others, are by no means to be inferred.*

In the vast field of NATURE, and in the wide circle of SCIENCE, a thousand perplexing phænomena daily occur; of which, though our reason cannot resolve the mystery, we do not deny the existence. Both nature and science, howver, exhibit objects which may assist weak human intellect in its endeavour to form some faint conception of this important truth. From the latter, a striking instance has been repeatedly adduced in the geometrical figure, the equilateral triangle, of which the three sides are equal in quantity, and, when united, exhibit one of the most perfect figures in the power of art to form. Upon this very account, we are informed by Kircher, the Egyptians actually made use of the triangle as a symbol to describe the "numen τριμορφον, THE DEITY IN HIS THREE-FOLD CAPACITY.† The former holds out to us the solar orb, in which, the three qualities of FLAME, LIGHT, and HEAT, inseparably blended, afford a noble

* See this matter set in a clear point of view in Dr. Bedford's Sermons in the defence of the Trinity, preached at Lady Moyer's lectures, p. 27, et seq.

† See Kircher in Œdip. Ægypt. vol. ii. p. 24.

ſymbol of a higher union. Of created objects, ſince there is none more noble in the univerſe than the SUN, I ſhall poſſibly be excuſed for referring alſo to that object for an elucidation of another magnified difficulty, ſtarted by Arianiſm againſt this myſtery: that God the Son cannot be co-eval with God the Father, becauſe the exiſtence of any being, who proceeds from another, muſt neceſſarily commence later than that of the ſource whence he proceeds, and that ſuch very proceſſion evidently implies inferiority. Let the ſceptic then erect his eye towards that heaven, againſt which he aims the artillery of his weak wit or his futile logic, and ſurvey the SUN diffuſing through our ſyſtem his genial beam. Let his imagination, warmed by the ſurvey, travel back to that remote period, probably long antecedent to the formation of this globe, in which that orb, launched from the arm of the Creator, began to fill his lofty ſtation in the ſkies. Whenſoever that period commenced, co-eval with its exiſtence, at the very inſtant of its formation, emanated the VIVIFYING RAY that pervades and invigorates our whole ſyſtem. Indeed, were it poſſible for us to forget our own noble code of religion, ſo far as to join with the enthuſiaſtic adorers of

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that orb in ancient times, and believe it to be ETERNAL, we muſt own its RAY to have been ETERNAL alſo.

I have aſſerted that the learned of the Jewiſh nation in every period of their empire knew and acknowledged the great Truth which we are conſidering; that they applied, to the Meſſiah whom they expected, moſt of the texts and prophecies in the Old Teſtament, which we conſider as pointedly alluſive to Jeſus Chriſt; but that, to elude the force of the application of thoſe texts to Him and their completion of thoſe prophecies in his Perſon, they have mutilated their moſt venerated records; that they have even declared that the true ſenſe of their Scriptures is only to be found in the commentaries of their celebrated doctors, and that in fact they hold the Talmuds compoſed by them in higher veneration than the original. Having ventured thus far in aſſertion, I ſhall now advance even beyond this point, and add, that if a doctrine ſo important as this in the *Chriſtian* ſyſtem, a ſyſtem which in a great meaſure is founded upon that of the *Hebrews*, cannot be diſcovered in thoſe Scriptures in as great a degree as a nation for ever relapſing into polytheiſm would bear the revelation of it, that its being a genuine doctrine of Chriſtianity

tianity may justly be suspected, and one great evidence at least for the support of it will be overturned. However rash and precipitate the last assertion may appear, I trust that I shall be able fully to prove the truth of the position.

It will previously be necessary to acquaint the reader, that, from that remote and memorable period in which the divine Legislator appeared to Moses on Sinai, the Jews have regarded in the most sacred light a code of traditional laws, which they denominate *oral*, in order to distinguish them from those which are called *written laws*. They believe, that, when Moses received the law from the Almighty, he also received certain CABALA, or mysterious explanations of that law, which he did not think proper to commit to writing, but delivered orally to Aaron, to the priests the sons of Aaron, and the assembled Sanhedrim. While the former was faithfully delivered to posterity in the books of Exodus, Leviticus, and Numbers, the latter, imprinted by frequent repetition on the memory of those to whom they were thus orally intrusted, were as faithfully delivered down by tradition, from father to son, and from age to age, till about the year after Christ 180, when a celebrated rabbi, named Judah the Holy, collected together

ther theſe various traditions, and, committing them to writing, formed out of them the voluminous compilation, holden in ſuch profound veneration among the Jews, called the MISNA, a Hebrew word ſignifying *repetition.* This holy doctor was the chief of the miſerable remnant of that nation, who remained after their final diſperſion, and after the total deſtruction of Jeruſalem and the temple. Judah was induced to this act by the juſt apprehenſion, that, in their various diſperſion and migrations through ſo many provinces, and during the interruption of the public ſchools, the traditions of their fathers and the rites of their religion ſhould be obliterated from their memory. It was againſt the rigid adherence of the Jews to the inſtitutions preſcribed by theſe traditions, preſerved with ſuch anxious care and honoured with ſuch profound veneration, to the great neglect of the precepts of the written law that our Saviour repeatedly directed his animated cenſures, *Full well ye reject the commandment of God that ye may keep your own traditions.* He ridicules their blind ſuperſtition in that reſpect; and, while he does not diſcourage a decent attention to the wiſe maxims of their forefathers, he, in very deciſive language, ſtigmatiſes the infatuated

zeal

zeal that wearied itſelf in a round of ceremonious obſervances of human inſtitution, yet neglected the weightier matters of the law of God. From this cauſe principally aroſe the implacable malice with which the ſcribes and phariſees purſued even to the croſs the dauntleſs upbraider of their hypocriſy, who, to the crime of being *humbly born*, added the aggravating offence of manly truth and inflexible integrity.

About a hundred years after Rabbi Judah had thus conſolidated into one body all the traditions in his power to collect, under the title of MISNA, which the Jews to this day honour with the appellation of the Second Law, and which in fact they hold in higher veneration than the Firſt, another celebrated rabbi, of the name of Jonathan, compiled a treatiſe called the GEMARA. Gemara is a Hebrew term ſignifying *perficere*, *conſummare*; that is to ſay, this learned doctor, by collecting all the remaining traditions of the Jews, as well as all the legal deciſions of the Jewiſh doctors on certain great points of controverſy relative either to their eccleſiaſtical or civil policy, and by adding an ample comment of his own upon the Miſna, completed the grand undertaking which Judah had begun. " They therefore (ſays

(says Calmet) call this work *Completion, Perfection*, because they consider it as an explanation of the whole law, to which there can be no farther additions made, and after which nothing more can be desired."* The Misna and the Gemara, joined together, compose the TALMUD, (that is, *doctrinale,)* the grand code of Jewish traditional divinity. Of these Talmuds there are two; that of Jerusalem, so called from being compiled in that city, and the other, that of Babylon, because the production of the Babylonian school. The former consists of the Misna of the Rabbi Judah, and the Gemara of Johanan; the latter of the same Misna, but united with the Gemara, or completion of Rabbi ASA, who flourished at Babylon about a century after Rabbi Johanan. The former Talmud is more concise and obscure in its style than the latter, which is, therefore, more in request among the Jews, whose partiality to it may possibly be increased by

* See Calmet's great Historical, Critical, and Etymological, Dictionary, under the article Gemara, vol. i. p. 598. Great part of what is offered in the text is taken from this authentic book, which, together with Gale's Court of the Gentiles, Dr. Allix's Judgement of the Jewish church, the Phœnix, Bull, Waterland, Cudworth, Sherlock, Bedford, and the later authors, form a library upon this subject which the English investigator will hardly choose to be without. The edition of Calmet cited by me is that of London, 1732.

by the numerous legends and romantic tales with which it abounds. Now, in what superior esteem, even to the sacred volumes themselves, these Talmuds are holden by the Jews is evident from the following adage recorded by Calmet, who says, they compare "the Bible to *water*, the Misna to *wine*, and the Gemara to *hypocras*." Hypocras (or Hippocras, as it should rather be written, since the word is derived from its supposed inventor Hippocrates) is a kind of medicated wine, used in foreign countries, and enriched with the most fragant aromatics and the strongest spices. This proverbial saying is amply illustrative of their real opinions on the score of these traditions, and decisively corroborative of the propriety of my former remarks. However high in the opinion of the Jews the two Talmuds of Jerusalem and Babylon may rank, and however strong may be the proof thus exhibited that they *have* transferred to the *oral law* a great part of that veneration which their ancestors entertained for the *written law*, yet there are other productions of Hebrew piety and erudition deserving still more distinguished notice, and far more venerable in point of antiquity than these. From the Talmuds, involved as they are in a veil of fable and superstition,

ſtition, though doubtleſs with ſome ſublime theological and moral truths intermixed, no ſubſtantial evidence can poſſibly be adduced of their early opinions on the grand point of theology under diſcuſſion; or, if any ſhould appear, it muſt be principally in the Miſna of Judah. The real ſentiments of the more antient Jews are only to be found in thoſe two celebrated paraphraſes on the Hebrew text, called the Targums, the more ancient one bearing the name of JONATHAN, and that leſs ancient, but not materially ſo, the name of ONKELOS. The Targum compoſed by Jonathan is a diffuſe commentary on the greater and leſs prophets; and was written, according to Calmet, about thirty years *before* the time of our Saviour. The Targum of Onkelos is entirely upon the Pentateuch, or five books of Moſes, and, both in its ſtyle and mode of explication, is more conciſe than the former. They are both written in tolerably pure Chaldee, although that of Onkelos is reckoned more pure and is in moſt eſteem among the learned. That of Jonathan, however, is moſt in requeſt among the Jews in general; and is ſtrongly ſuſpected to have had additions made to it by the Jewiſh doctors, who lived many centuries after Chriſt. Theſe Targumim therefore, but

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more particularly the former, muſt be our only ſure guide in inveſtigating the unadulterated ſenſe of the Old Teſtament and in exploring the genuine ſentiments of the ancient Jews.

The learned critic and Hebraiſt, Dr. Wotton, has remarked that it is but fair to let the Jewiſh doctors explain their own Scriptures, and to receive their comments as the trueſt expoſitions of them, when there is no reaſon to ſuſpect any latent ill intention or improper bias ſwaying the judgement of the commentator.* Undoubtedly a diligent attention to the vaſt treaſure of Hebrew traditional knowledge, which the Miſna of Judah contains, has been of infinite ſervice to Chriſtian divines in explaining many difficult paſſages of the New Teſtament, and, in particular, thoſe parts of our Lord's diſcourſes and St. Paul's Epiſtles which are ſo directly alluſive to their ancient cuſtoms and traditions. Whatever objections therefore may be brought againſt more recent expoſitors, nothing of this kind can be urged againſt the paraphraſes either of Jonathan or Onkelos; and if, as was before hinted, the text of Jonathan has been corrupted, we may depend upon it that nothing

* See the preface to Dr. Wotton's Diſcourſes on the Traditions of the Jews, vol. i. p. 8, edit. oct. London, 1728.

thing favourable to the doctrine of the Trinity has been added to it, and, if any arguments can be found there to support that doctrine, they ought, on that very account, to carry with them a double weight of evidence.

For my own part, I own that I have ever considered the two first verses of the Old Testament as containing very strong if not decisive evidence in support of the truth of this doctrine. ELOHIM, a noun substantive of the *plural* number, by which the Creator is expressed, appears as evidently to point towards a plurality of persons in the divine nature as the verb in the *singular*, with which it is joined, does to the unity of that nature. *In principio creavit Deus.* With strict attention to grammatical propriety, the passage should be rendered, *In principio creavit Dii*; but our belief in the unity of God forbids us thus to translate the word ELOHIM. Since, therefore, Elohim is plural, and no plural can consist of less than *two* in number, and since Creation can alone be the work of DEITY, we are to understand by this term, so particularly used in this place, God the Father and the eternal LOGOS, or Word of God, that LOGOS, whom St. John, supplying us with an excellent comment upon

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this paſſage, ſays, was in the beginning with God, and who alſo was God.

As the Father and the Son are ſo expreſſly pointed out in the firſt verſe of this chapter, ſo is the third perſon in the bleſſed Trinity not leſs deciſively revealed to us in the ſecond. *And the* SPIRIT OF GOD *moved upon the face of the waters.* Calaſio renders this paſſage, Spiritus Dei motabat, &c. but, as Dr. Patrick has rightly obſerved, this is not the exact meaning of the text, for the original verb, tranſlated *moved*, ſhould be rendered, *brooded*, upon the water: *incubavit*, as a hen broods over her eggs.* Thus, we ſee, the Spirit exerted

* It is tranſlated by this very word in the Syriac verſion of the Hebrew text, as I find it in Walton's Polyglott. In the interlineary verſion of Pagninus, however, the verb "motabat" is uſed. It is remarkable how variouſly both the verb itſelf and the preceding noun are rendered in the ſeveral Eaſtern tranſlations given in that elaborate work; and this variety has probably given riſe to all the miſtaken ideas of the Gentiles on the ſubject. Thus, in the Samaritan verſion, it is rendered "Spiritus Dei ferebatur ſuper aquas," in which it agrees with the Septuagint and the vulgate Latin. From ſome perverted notion of this kind, delivered traditionally down to the Indians, it has moſt likely ariſen, that, in all the engravings deſcriptive of the Indian coſmogony, BRAHMA is repreſented floating on the abyſs upon the leaf of the ſacred LOTOS. Thus, in that ſpirited and beautiful ode of Sir William Jones to NARAYENA, which, literally tranſlated, he obſerves, means *the Spirit moving on the water*, we find the following remarkable ſtanza, in which is combined the

exerted upon this occasion an active effectual energy; by that energy, agitating the vast abyss, Hh 2 and

the idea both of the *mundane egg* and the *spiritus incubans.* It will be remembered that Sir William, in this passage, professes to give the principles of the Indian cosmogony, as he found them displayed in the two most venerable Sanscreet productions of India, so often mentioned hereafter, the MENUMSRITI, or Institutes of Menu, and the SREE BHAGAVAT.

First, an all-potent all-pervading sound
Bade flow the waters, and the waters flow'd,
Exulting in their measureless abode,
Diffusive, multitudinous, profound.
Then, o'er the vast expanse, *primordial wind*
Breath'd gently till a lucid bubble rose,
Which grew in perfect shape an EGG refin'd,
Created substance no such beauty shews.
Above the warring waves it danc'd elate,
Till from its bursting shell, with lovely state,
A *form cærulean* flutter'd o'er the deep,
Brightest of beings, greatest of the great;
Who, not as mortals steep
Their eyes in dewy sleep,
But, heavenly pensive, on the LOTOS lay,
That blossom'd at his touch and shed a golden ray.

See the whole of this Hymn in the Asiatic Miscellany, p. 24. Calcutta printed.

MENU, I have frequently observed, is the Indian NOAH, and therefore the institutes, remembered from Menu, may be of an antiquity little inferior to the great patriarch himself. I have gone deeply, at the commencement of my history, into all the oriental cosmogonies, but particularly into that of India. The result, I trust, will be a proud addition of strength and glory to the Mosaic system. Whether I shall obtain readers for that portion of

and infusing into it a powerful vital principle. I shall, hereafter, shew at large how generally throughout all the oriental nations, but especially in Hindostan, this notion of the *Spiritus incubans* was adopted; and whence, except from this primitive source, can we deduce the doctrine of the ωον πρωτογονον, so particularly noticed in the hymns attributed to the Grecian Orpheus?

I have asserted that to each of the sacred persons in the Trinity such names are applied and

of my work, or indeed any part of it, is yet doubtful with me; but, to prevent its being dull or tedious, I have endeavoured to inspirit that particular part with all the energy and animation that language can afford to dignify the loftiest subject possible to be discussed, THE BIRTH OF NATURE AND OF MAN. I have traced the Orphean egg to its genuine source, and I have shewn that the primitive *cærulean form* of India (for, so NARAYEN is painted) is no other than the great Egyptian Deity, CNEPH, who was represented, in their symbols, as a being *of a dark blue complexion, and thrusting from its mouth the primeval egg*, whence the world was generated. But, to proceed in reviewing the remaining variations in the oriental versions of the second verse of the first chapter of Genesis. The targum of Onkelos renders the words, "spiritus insufflabat," and the Arabic has, "venti Dei flabant," all which very much resembles what we read in Sanchoniatho's Phœnician cosmogony, of the dark and turbid air agitating the gloomy chaos, and the impregnating wind Colpia, a word which Bochart very justly supposes to be only a corruption of the Hebrew word Col-pi-jah, or *the voice of God*. Compare Walton's Polyglotta, tom. i. p. 2, edit. Lond. 1660, Cumberland's Sanchoniatho, p. 14, and Bochart's Sacra Geog. lib. ii. c. 2, quarto edit. 1681.

and ſuch offices allotted as are alone applicable to Deity. Of divine inherent power, *creation* itſelf is certainly one grand proof, and the *coufounding of languages*, which as certainly can only be the work of a Deity, is another. To theſe proofs it may be added, that *prayer* is expreſſly commanded in various parts of Scripture to be offered to *each*, and to *each* is ſeparately aſſigned the ſtupendous attribute of *forgiveneſs of ſins*. Elohim, it has been remarked, ſeems to be the general appellation by which the triune Godhead is collectively diſtinguiſhed in Scripture, and though the auguſt name of JEHOVAH in a more peculiar manner belongs to God the Father, yet is that name, in various parts of Scripture, applied to each perſon in the holy Trinity. The Hebrews conſidered this name in ſuch a ſacred light that they never pronounced it, and uſed the word ADONAI inſtead of it.* It was indeed a name that ranked firſt among their profoundeſt cabala; a myſtery ſublime, ineffable, incommunicable! It was called TETRAGRAMMATON, or the name of four letters, and thoſe letters are Jod, He,

 Vau,

* Their making uſe of this particular word ADONAI, which is the plural of ADONI, and ſignifies MY LORDS, is a circumſtance not to be paſſed over unnoticed, as it ſeems manifeſtly alluſive to a plurality in Deity.

Vau, He, the proper pronunciation of which, from long disuse, is said to be no longer known to the Jews themselves. This awful name was first revealed by God to Moses from the centre of the burning bush; and Josephus, who, as well as Scripture, relates this circumstance, evinces his veneration for it by calling it the "name which his religion did not permit him to mention."* From this word the pagan title of JAO and JOVE is, with the greatest probability, supposed to have been originally formed, and, in the golden verses of Pythagoras, there is an oath still extant to this purpose, "By him who has the FOUR LETTERS."† The Jews, unable to overthrow the evidence of our Saviour's miracles, with unparalleled audacity assert, that when he was in the temple he found out and stole this ineffable Tetragrammaton, deposited in its sacred recesses, which he inserted into his thigh between the skin and the flesh, and, by virtue of this talisman, performed all the miracles which he wrought. As the name JEHOVAH, however in some instances applied to the Son and Holy Spirit, was the proper name of God the Father, so is LOGOS in as peculiar a manner the appropriated

* Antiq. Judaic. lib. ii. cap. 5, p. 61.

† Τετρακτυς. Vide Selden de Diis Syriis. Syntag. ii. c. 1.

ted name of God the Son. The Chaldee paraphrasts translate the original Hebrew text by MIMRA DA JEHOVAH, literally the WORD OF JEHOVAH, a term totally different, as Bishop Kidder has incontestibly proved, in its signification and in its general application among the Jews, from the Hebrew *dabar*, which simply means a *discourse* or *decree*, and is properly rendered by *pithgam*.* In the septuagint translation of the Bible, a work supposed by the Jews to be undertaken by men immediately inspired from above, the former term is universally rendered Λογος, and it will presently be evinced, that it is so rendered and so understood by Philo and all the more ancient Rabbins. The name of the Third Person in the ever-blessed Trinity has descended unaltered from the days of Moses to our own time, for, as well in the sacred writings as by the Targumists, and by the modern doctors of the Jewish church, he is styled RUACH HAKKODESH, the Holy Spirit. He is sometimes, however, in the rabbinical books, denominated the SHECHINAH, or Glory of Jehovah. In some places he is called SEPHIRA, or Wisdom; and, in others, the BINAH, or Understanding.†

* Demonstration of the Messiah, part iii. pages 108, 109.

† Dr. Allix's Judgement, p. 168, ubi supra.

From the enumeration of theſe circumſtances it muſt be ſufficiently evident to the mind which unites piety and reflection, that, ſo far from being ſilent upon the ſubject, the ancient Scriptures commence with an avowal of this doctrine, and that in fact the Creation was the reſult of the joint operations of the Trinity. I muſt again remark that any direct parallel between the Hindoo and Hebraic triad of Deity cannot be made without profaneneſs; yet it is worthy of notice that Brahma, Veeſhnu, and Seeva, in Mr. Holwell's plate, illuſtrative of the creation, are all three repreſented, if not as co-adjutors, at leaſt as preſent in that ſtupendous work, and the reader will poſſibly agree with me in opinion that the whole relation, which it will be my province to give at large hereafter, is, I do not ſay a mutilation of the ſcripture of Moſes, which *poſſibly* the Brahmins never have ſeen, but certainly a corruption of ſome primeval tradition of the creation of man, propagated by that deſcendant of Seth, who firſt ſettled in a country, emphatically called by Perſian writers "the paradiſaical regions of Hindoſtan." But of this as well as many other ſtriking circumſtances of ſimilitude between the Hebrew, the Hindoo, and other oriental ſyſtems of the coſmogony, I ſhall have occaſion

occaſion to treat amply in the firſt volume of my hiſtory.

If the argument above-offered ſhould ſtill appear to be inconcluſive, the twenty-ſixth verſe of this chapter contains ſo pointed an atteſtation to the truth of it, that, in my opinion, when duly conſidered, it muſt ſtagger the moſt hardened ſceptic: for, in that text, not only the plurality is unequivocally expreſſed, but the act which, I have before obſerved, is the peculiar prerogative of Deity, is mentioned together with that plurality, the one circumſtance illuſtrating the other, and both being highly elucidatory of this doctrine. *And*, GOD (ELOHIM) *ſaid*, LET US MAKE *man in* OUR *image*, *after* OUR *likeneſs*. Why the Deity ſhould ſpeak of himſelf in the plural number, unleſs that Deity conſiſted of more than one perſon, it is difficult to conceive; for, the anſwer given by the Jews that this is only a figurative mode of expreſſion, implying the high dignity of the ſpeaker, and that it is uſual for earthly ſovereigns to uſe this language, by way of diſtinction, is futile, for two reaſons. In the firſt place it is highly degrading to the Supreme Majeſty to ſuppoſe HE would take HIS model of ſpeaking and thinking from *man*, though it is highly conſiſtent with the vanity of man to arrogate

gate to himſelf (as doubtleſs was the caſe in the licentiouſneſs of ſucceeding ages) the ſtyle and imagined conceptions of Deity, and it will be remembered that theſe ſolemn words were ſpoken before the creation of that being, whoſe falſe notions of greatneſs and ſublimity the Almighty is thus impiouſly ſuppoſed to adopt. In truth, there does not ſeem to be any real dignity in an expreſſion, which, when uſed by a human ſovereign in relation to himſelf, approaches very near to abſurdity. The genuine fact, however, appears to be this. When the tyrants of the Eaſt firſt began to aſſume divine honours, they likewiſe aſſumed the majeſtic language appropriated to and highly becoming the Deity, but totally inapplicable to man. The error was propagated from age to age through a long ſucceſſion of deſpots, and at length Judaic Apoſtacy arrived to ſuch a pitch of prophane abſurdity as to affirm that very phraſeology to be borrowed from man, which was the original and peculiar language of the Divinity. It was, indeed, remarkably pertinent when applied to Deity; for, in a ſucceeding chapter, we have more deciſive authority for what is thus aſſerted, where the Lord God himſelf ſays, *behold the man is become as* ONE OF US: a very ſingular expreſſion, which ſome Jewiſh commentators, with

with equal affrontery, contend was ſpoken by the Deity to the council of angels, that, according to their aſſertions, attended him at the creation. From the name of the LORD GOD being uſed in ſo emphatical a manner, it evidently appears to be addreſſed to thoſe ſacred perſons to whom it was before ſaid *let* US *make man*; for, would indeed the omnipotent Jehovah, preſiding in a leſs dignified council, uſe words that have ſuch an evident tendency to place the Deity on a level with created beings? Beſides, if the authorities adduced by Allix, in ſupport of the aſſertion which he makes in page 78 of his Judgement, and thoſe brought by Calmet under the article Angels, be at all valid, angels, in the opinion of the Talmudical Jews, were not created till the fifth day, immediately preceding the formation of man, and thus a non-entity will be found to have been conſulted. A ſtill more complete anſwer, however, to this objection may, in my opinion, be found in the words of the great apoſtle to the Hebrews, quoting the inſpired pſalmiſt: *To which of the angels ſaid he at any time*, SIT, THOU, ON MY RIGHT HAND: and there is, in the ſame chapter, a wonderful atteſtation of the divinity of the LOGOS, which, in this place, ought by no means to be omitted. Though

JEHOVAH

JEHOVAH conferred not that honour on angels, yet to the SON he ſaid, THY THRONE, O GOD, IS FOR EVER AND EVER.*

It is now neceſſary to deſcend to ſome particulars, for pointing out which I am principally obliged to the indefatigable exertion and laboured ſcrutiny of the author cited above. Theſe will incontrovertibly prove that the word Elohim was exactly thus underſtood by Moſes himſelf and the ancient Hebrews, however their modern deſcendants may deny the alluſion: that their own paraphraſts apply the term LOGOS, in the very ſame manner as we do, to the ſecond, as well as that of HOLY SPIRIT to the third, perſon in the bleſſed Trinity; and that, in fact, they had the fulleſt belief in that Trinity, expreſſed in the moſt emphatical language, and explained by the moſt ſignificant ſymbols.

Dr. Allix has, with great energy both of language and ſentiment, remarked, that, although the principal aim of Moſes, in his writings, was evidently to root out of the minds of men the prevailing notion of polytheiſm; yet, that he conſtantly deſcribes the creation of the world in words that directly intimate a plurality in the Godhead. Inſtead of diſtinguiſhing

* Hebrews xi. 7.

guishing the Creator by the appellative Jehovah, that awful appellative by which the Deity first made himself known to Moses in the burning bush, and by him to his people, and writing JEHOVAH BARA, *Jehovah created,* he uses these remarkable expressions, BARA ELOHIM, *the* GODS *created,* and, in the concise history of the creation only, uses it above thirty times. The combining this plural noun with a verb in the singular, as has been before-noticed he has done, would not appear so remarkable if he had uniformly adhered to that mode of expression; for, then it would be evident he adopted the mode used by the Gentiles in speaking of their false gods in the plural number; but, by joining with it a singular verb or adjective, rectified a phrase that might appear to give a direct sanction to the error of polytheism. But, in reality, the reverse is the fact; for, in Deuteronomy xxxii. 15, 17, and other places, he uses the singular number of this very noun to express the Deity, though not employed in the august work of creation: *dereliquit Eloah*; *sacrificaverunt dæmoniis, non Eloah.** He likewise distinguishes the Deity in various other passages by other names,

* The reader will please to take notice, that I continue to cite, throughout, the Latin translation of Mario de Calasio.

names, in the ſingular number, and conſequently, adds our author, " any of theſe names would have been with more propriety and effect applied to root out polytheiſm." But, farther, Moſes himſelf uſes this very word Elohim with verbs and adjectives in the plural. Of this uſage Dr. Allix enumerates two among many other glaring inſtances that might be brought from the Pentateuch; the former in Geneſis xx. 13. *Quando errare* fecerunt *me Deus*; the latter in Geneſis xxxv. 7. *Quia ibi* revelati ſunt *ad eum Deus*; and by other inſpired writers in various parts of the Old Teſtament, but particularly he brings in evidence the following texts, which the reader will excuſe my citing at length, viz. Job xxxv. 10. Joſ. xxiv. 19. Pſalm cxix. 1. Eccleſ. xii. 3. 1 Sam. vii. 23. all which, he obſerves, " ſhews the *impudence* of Abarbanel on the Pentateuch, (fol. 6, col. 3,) who, to elude the force of this argument, maintains that the word Elohim is ſingular." In this audacious aſſertion, however, impudent as it is, Abarbanel has been ſince ſupported by the ſynagogue and moſt of the modern Hebrew commentators upon the ſubject; but how abſurdly, and with what barefaced contradiction to the direct and avowed opinions of their anceſtors, will, as we ad-

vance

vance farther in the ſubject, be made deciſively evident. For the preſent it may be ſufficient to obſerve, that the repeated addreſs of the divine Being to certain perſons his co-adjutors in the work of creation before men, or even angels, according to the Jewiſh belief, began to exiſt, as well as the expreſs words noticed in a preceding page; LET US *make man, and in* OUR *image*; and afterwards, LET US *go down, and* LET US *there confound their language*; are pointedly alluſive to a plurality, and, as our author obſerves, "very lively characters of this doctrine."

If it ſhould be denied that Moſes compoſed his hiſtory under the immediate influence of divine inſpiration, it ſurely will be allowed, that he underſtood the language in which he wrote, and that he could not poſſibly be ignorant of the purport of thoſe laws which he promulgated. It muſt, therefore, to every reader of reflection, appear exceedingly ſingular, that, when he was endeavouring to eſtabliſh a theological ſyſtem of which the Unity of the Godhead was the leading principle, and in which it differed from all other ſyſtems, he ſhould make uſe of terms directly implicative of a plurality in it. Yet ſo deeply was the awful truth under conſideration impreſſed

upon

upon the mind of the Hebrew legiſlator, that this is conſtantly done by him; and indeed, as Allix has obſerved, there is ſcarcely any method of ſpeaking, from which a plurality in Deity may be inferred, that is not uſed either by himſelf in the Pentateuch, or by the other inſpired writers in various parts of the Old Teſtament. A plural is joined with a verb ſingular, as in that paſſage cited before from Gen. i. 1. a plural is joined with a verb plural, as in Gen. xxxv. 7. *And Jacob called the name of the place Beth-el, becauſe the* GODS *there* APPEARED *to him.* A plural is joined with an adjective plural; Joſh. xxxv. 19. *You cannot ſerve the Lord; for, he is the* HOLY GODS. To theſe paſſages if we add that remarkable one adduced before from Eccleſiaſtes, *Remember thy* CREATORS *in the days of thy youth*; and the predominant uſe of the words *Jehovah* ELOHIM, or *the Lord* THY GODS, which occur a hundred times in the law, (the word *Jehovah* implying the unity of the eſſence, and *Elohim* a plurality in that unity,) we muſt allow that nothing can be more plainly marked than this doctrine in the ancient Scriptures.

If Philo may be permitted to explain the national ſcriptures, we ſhall find him expreſſly ſaying what is here affirmed; " that the chief purpoſe of Moſes was to over-

throw

throw the reigning polytheiſm; however, that although *God is* ONE, this muſt be underſtood with reſpect to *nature* rather than *number*; that his nature is incomprehenſible to man, becauſe he has nothing in common with mortals, nor is there any thing in the circle of exiſtence to which we may poſſibly liken, or by which we can properly compare or judge of, that nature."* Indeed Philo's mind was ſo engroſſed with this idea of a plurality, and throughout his work he is ſo expreſs upon the ſubject of the LOGOS, not conſidered as an *attribute* in the Platonic but as a *perſon* in the Jewiſh ſenſe of the word, that to cite all the paſſages relative to it would be to tranſcribe the whole work.† Of this Dr. Allix and Mr. Whitaker will furniſh the inquiſitive reader with innumerable proofs, of which a want of room forbids an inſertion in theſe pages.

I ſhall now proceed to conſider certain objections which have been urged againſt the word Elohim being conſidered as alluſive to the doctrine of a plurality in the Godhead. To the

* Philonis Judæi de Sacræ Legis Allegoria, lib. iii. p. 841, et ſeq. edit. 1613.

† There is ſcarcely a page in the book of Philo, de Mundi Opificio, which does not expreſsly mention the LOGOS as a perſon. But conſult, in particular, pages 3. G. and 4. C. D. of that book, and of the above-cited edition.

the argument that this word is ſometimes in Scripture applied to angels, princes, judges, and even to falſe gods, it may be replied that Elohim, being the word more *particularly appropriated* to denote ſupreme majeſty and eminent dignity, and likewiſe the *ſtrongeſt word* in the Hebrew language that could be found to expreſs them, was one reaſon which induced Moſes to make uſe of it; the other was, its having a plural ſenſe: and his uſing this word in preference to Eloah, or Jehovah, near thirty times in the ſhort account of the creation, ſeems to demonſtrate that he meant it ſhould impreſs the mind of the reader with the perſuaſion, that the creation was the work of *more than one*. But it may be urged, there is reaſon to think, that the Hebrew and Canaaniſh languages were, originally, the ſame; it is therefore the language of polytheiſts; and a plural title of Deity was naturally to be expected from polytheiſts. That the Canaanites were polytheiſts there is no doubt, but it is certain that the patriarchs, their anceſtors and the original poſſeſſors of the country, were not infected with polytheiſm, and it is therefore more than probable that Elohim, however afterwards degraded, by being applied to falſe deities, was, in the firſt ages, the ſublime, appropri-

ate,

ate, exclusive, appellative of the triune God. Dr. Allix informs us that the Jewish cabalists constantly added to the word Elohim the letter Jod, being the first letter of the name Jehovah, *for the sake of a mystery*, as well as according to one of their most respectable commentators on the Pentateuch, the rabbi Bechai,* to shew that there *is a divinity in each person included in the word.*

The author of the book of Zohar, as quoted by Allix on this subject, thus exclaims: "Come and see the mystery in the word ELOHIM! There are THREE DEGREES, and every degree is distinct by HIMSELF; yet, notwithstanding, they are all ONE, and bound together in ONE; nor can they be separated each from the other!"† These Madragoth, or DEGREES, are the same with what in the Sephir Jetzirah, there cited, are called by the cabalistic doctors the Panim, or FACES, the Havioth, or SUBSISTENCES, and the Prosopin, or PERSONS, in the divine essence.—But, not to wander from the subject more immediately under discussion, it is evident that the term ELOHIM, with the Jod, for Jehovah, added to it, contains some latent mystery, which, since the

 appearance

* R. Bechai, in Gen. i. 10, cited by Allix.

† Allix's Judgement, p. 170, et Synopsis Poli, p. 2.

appearance of Chriſt, the Hebrew doctors ſeem by no means willing to divulge. Indeed the rabbi IBBA expreſſly ſays that it does; and adds, "This myſtery is not to be revealed till the coming of the Meſſiah." A remarkable atteſtation of this is given in a note to the Univerſal Hiſtory,* from which I have extracted IBBA's ſtrong teſtimony, and in which the learned authors inform us, that a certain rabbi, who, from the contracted ſtate of his circumſtances, was obliged to get his livelihood by teaching Hebrew at Rome, when ſeverely charged with having betrayed the myſteries of his religion, in vindicating himſelf, among other things, proteſted that he had never ſo much as explained *the firſt verſe of Geneſis.* Thoſe gentlemen have given their authority at the bottom of the page for this piece of intelligence, which the reader may, if he pleaſes, conſult. In the ſame page there is very clear and convincing evidence adduced in proof both of a plurality and of a Trinity, having been doctrines, though not openly taught, yet acknowledged in the ancient ſynagogue. It is taken from the celebrated book of Zohar abovementioned, and it is of ſuch importance that I ſhall preſently cite it at length.

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* See Univerſal Hiſtory, vol. iii. p. 12, firſt oct. edit. 1760.

A formidable objection may be thought to arise from the Seventy (who ought to have known the true meaning of their own scriptures) having translated Elohim by the word Θεος in the singular. Formidable, however, as it may appear, it has been answered by their own Talmudists in the Rabboth, who report that they thus translated it lest Ptolemy Philadelphus (at whose command the version was made) should imagine the Jews to be polytheists like the idolatrous nation over which he ruled. St. Jerome, likewise, doubtless from good authority, in the most early periods of the Christian church averred, that the Seventy concealed the doctrine of the Trinity, for fear of offending Ptolemy who was a worshipper of ONE GOD, and that they had an additional incentive to do so from the general prevalence, in that age, of the principles of the Platonic philosophy. We have seen that Abarbanel, to get rid of the difficulty altogether, denies ELOHIM to be plural, but the instance we have given, of its being united with verbs in the plural, affords a most ample refutation of so unfounded an assertion. If this were in reality the case, why should the vulgar Jews be forbidden, as Maimonides says they are,*

* Maimonides, cited by Allix, p. 132.

to read the hiſtory of the creation, leſt, underſtanding it literally, it ſhould lead them into hereſy. I muſt, in this place, intreat permiſſion to remind the reader of the remarkable circumſtance of the Hebrew nation's conſtantly uſing the plural noun ADONAI, ſignifying, MY LORDS, inſtead of the ineffable name of Jehovah; and, to conclude this account of the word Elohim, I ſhall ſubjoin, that nothing can afford ſtronger evidence of the general doctrine here laid down than a remark which our author ſays is common among the Jews, viz. that Elohim is as if one ſhould read EL HEM, that is, THEY ARE GOD.

Independently, however, of the word Elohim, there wants not the moſt poſitive evidence in various parts of Scripture to prove that plurality for which we contend. Of theſe many have been already given, and a few ſtill more ſtriking ſhall be now enumerated. It is ſurely impoſſible to read the following paſſage in the apocryphal book of wiſdom without acknowledging the perſonality of the Logos. *Thine* ALMIGHTY WORD *leapt down from heaven out of thy royal throne as a fierce* MAN OF WAR *into the midſt of a land of deſtruction.** An illuſtrious comment upon the laſt-cited paſſage may be found in another part of ſacred writ, where it

* Wiſdom, xviii. 15, 16, 17.

it is said, *the Lord is a* MAN OF WAR, *the Lord of hosts is his name.* It is forcibly observed by Allix on the foregoing passage how evident it is from hence, "that the LOGOS must be a person, and a person equal to the Father, since he is said to sit upon the same royal throne."* Jehovah, we have seen, is the peculiar name of God, incommunicable to any other. Yet, upon the devoted cities, contaminated by the horrible enormities of unnatural lust, it is said, *that* JEHOVAH RAINED FROM JEHOVAH *brimstone and fire out of heaven.*† The Jews interpret the former by the angel of the Lord; but, the applying to that personage the *incommunicable name* forbids such an interpretation; and Dr. Bedford properly remarks upon the passage, that, if a plurality were not intended, these words, *from the Lord*, would have been omitted, or it might have been said, *from himself.*‡ To the remarkable expression cited above, *remember thy Creators*, may be added that in Isaiah; *Thus saith the Lord* THY REDEEMERS.|| And, in the same book, THY MAKERS *are thy husbands, the Lord of hosts is his name.*§

* Allix's Judgement, p. 107.
† Genesis, xix. 24.
‡ Dr. Bedford's Sermons at Lady Moyer's lectures, p. 45.
|| Isaiah, xliv. 24.
§ Ibid. liv. 5.

A ſimilar inſtance occurs in Pſalm cxlix. 2, where the words tranſlated, *Let Iſrael rejoice in him that made him*, ſtand in the Hebrew text, *Rejoice in his* MAKERS. And theſe collective inſtances give a noble and decided ſupport to the preceding aſſertions relative to the great creative Triad in the firſt chapter of Geneſis. In Pſalm cx. 1. we read, THE LORD *ſaid unto* MY LORD, *ſit thou on my right hand until I make thine enemies thy footſtool*; which has always been conſidered as pointing to the Meſſiah, and indicative of the plurality contended for. As if the great apoſtle of the Gentiles foreſaw that the degenerate progeny of the Hebrews, to whom he wrote, would, in ſucceeding ages, endeavour to degrade our Saviour to a created angel, and wiſhed to annihilate at once the baſe hypotheſis: he exclaims, *To which of the* ANGELS *ſaid he at any time*, THOU *art my Son, this day have I begotten* THEE? Dr. Wallis, one of the moſt able defenders of the Trinity in the laſt century, well obſerves, on this paſſage, that there is a wide difference between a *created* and an *only-begotten being*, ſince the *begotten* muſt be of the ſame nature with the *parent*, and, conſequently, GOD.*

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* See particularly a Sermon on this ſubject of profeſſor Wallis, preached before the univerſity of Oxford, and inſerted in his Theological Tracts, quarto, 1690.

It was therefore no blaſphemy, whatever the Jews might think, when Jeſus, appriſed of his high dignity, *made himſelf* EQUAL WITH GOD. In the note, alluded to above, the authors of the Univerſal Hiſtory contend that the writers of the Talmud believed in a plurality, on account of the following anſwer given in that book to the queſtion, why *the throne of God*, in Daniel's viſion, is in the plural number. *I beheld the* THRONES *exalted on which the ancient of days did ſit, whoſe garment was white as ſnow.*—After ſeveral trifling anſwers, which are there given as the ſolution of various learned rabbies, one of whom contends that the plural implies the throne of God and David, the laſt and concluding anſwer is to the following purpoſe: "That it is blaſphemy to ſet the creature on the throne of the Creator, bleſſed for ever!" and the extract concludes with theſe notable words: "*If any one can ſolve this difficulty, let him do it; if not, let him go his way, and not attempt it.*" The meaning, ſay theſe authors, is too obvious to need explaining. I ſhall conclude theſe more general obſervations, on the plurality aſſerted, in the ſolemn, the dignified, and decided, language of the Logos in Iſaiah, xliv. 6. *Thus ſaith* JEHOVAH,

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THE REDEEMER, THE LORD OF HOSTS, I AM THE FIRST, AND I AM THE LAST; AND, BESIDE ME, THERE IS NO GOD!

The numerous inſtances cited above are ſufficient to demonſtrate to the mind, not blinded by vanity nor darkened by prejudice, that a plurality in the Deity is expreſſly aſſerted in the text of the Old Teſtament; it remains to be proved, that the authors of the Targumim, from which books alone the ſenſe of the ancient ſynagogue can be collected, underſtood the ancient Scriptures in the ſame light.

In the firſt place, it is remarkable, that the Hebrew text, *In the beginning God created*, is rendered, in the Jeruſalem Targum, by theſe words, *By his* WISDOM *God created*; an early evidence of the author's real opinion, and a deciſive atteſtation in favour of this doctrine. Onkelos is not leſs deciſive upon the perſonality of the LOGOS.* He does not, indeed, in the

* I poſſeſs the Targums of Onkelos and Jonathan, and all the Eaſtern verſions of the Bible, inſerted in Walton's Polyglott, which I purchaſed at its uſual high price, (nine guineas,) for the purpoſe of acurate compariſon and reference. The reader, however, will be candid enough to reflect that this ſtupendous ſubject of the Trinity comes before me *collaterally*, among many other intricate ſubjects, and that I have not entered upon it by choice ſo much as from neceſſity. I therefore occaſionally cite Dr. Allix, whoſe depth of argument and extenſive Hebrew learning

the beginning of his paraphraſe, which I obſerved is more cloſe and literal than the others, uſe the term *Mimra*, which in Chaldee anſwers to the word Λογος, but he all along literally tranſlates the text by the verb *amar*, whence comes the noun *mimra*, and the difference, ſubſiſting between that word and *dabar*, has been before noticed: "the former (to uſe the language of Allix) having a natural and neceſſary relation to the perſonified Logos; the latter ſignifying no more than the ſpeech of God, or of any human being."

If the reader ſhould be curious to know why Onkelos has not tranſlated the word *bereſchit* by *kadmita*, which ſignifies the beginning of time, but by *bekadmin*, which ſignifies THE ANCIENT OF THE FIRST,* Dr. Allix will inform him, from the book Zohar, the Rabboth, and other commentators, that, by this term, the Jewiſh doctors underſtand the WISDOM, whom they called COCHMA, or the SECOND NUMBER, in the divine eſſence, which emanated

learning are indiſputable. On this point, of *the beginning* being tranſlated *the wiſdom*, (combining evidence at once ſo wonderful and forcible,) I beg leave to refer for fuller information to his book, pages 161, 172.

* To this may be added the corroborative evidence of Philo, who, in one place, diſtinguiſhes the Logos by the appellative of αρχη. Conſult Philo. de Confuſ. Ling. p. 267. B.

ted from the firſt as from its ſpring, and by whoſe more immediate agency all that has being was formed.* To the third number, that is, the Holy Spirit, they give the denomination of BINAH, or UNDERSTANDING. All this immediately accords with thoſe remarkable words of Solomon, than which it is impoſſible for any thing to be more clear or more pertinent: *Jehovah, by* WISDOM, (that is, the COCHMA,) *hath founded the earth; by* UNDERSTANDING (that is, the BINAH) *hath he eſtabliſhed the heavens.*† There are two other paſſages in the book of Wiſdom equally remarkable and equally conſonant with this idea of the Jewiſh paraphraſt, where the inſpired writer exclaims, *Give me* WISDOM *that ſitteth by thy throne*;‡ and again, in the 17th verſe of the ſame chapter, *thy council who hath known, except thou give* WISDOM *and ſend thy* HOLY SPIRIT *from above?* Their rabbins explain the ſenſe they entertained both of the union and operations of Deity, by affirming that God acts by theſe holy perſonages as the ſoul acts by her body; and they emphatically denominate them THE TWO HANDS OF GOD.‖ To one or other of theſe holy

* Allix's Judgement, p. 161. ubi ſupra.
† Proverbs, iii. 19.
‡ Wiſdom, c. ix. v. 4.
‖ Rabbi Bechai, on the Pentateuch, apud Allix, p. 162.

holy perſonages, under the name of Mimra or Shechinah, the WORD or the GLORY, but more particularly to the former, they aſcribe all the mighty wonders performed for the deliverance of their nation, and all the ſplendid celeſtial appearances which were alternately to them the objects of exulting tranſport or of agonizing terror, as they obeyed or violated the precepts of Jehovah. Whereſoever, ſays Allix, Jehovah and Elohim are read in the Hebrew, there Onkelos commonly renders it, in his Chaldee paraphraſe, the WORD OF THE LORD: the other Targums more commonly deſcribe the ſame perſon under the title of SHECHINAH, which ſignifies the divine habitation. The Holy Spirit, he adds, if a few places be excepted, is generally diſtinguiſhed by his proper Hebrew appellative, RUAH HAKKODESH. A few of the moſt illuſtrious of thoſe divine appearances mentioned above demand attentive conſideration, ſince an opportunity will, by that means, be afforded of not only diſplaying more complete evidence of this doctrine abſolutely exiſting in the ancient Scripture, but additional teſtimony of the entire belief in it of the ancient Hebrew commentators.

The diſtinction between the words *mimra* and *dabar* has been already noticed, to which it

it may be added that there are so many ACTIVE PERSONAL properties, such as those of commanding, answering, giving laws, issuing forth of decrees, receiving of prayers, &c. assigned to the Mimra, that, to conceive of the WORD alluded to in any other light than as a *person* would be the height of absurdity. The question is, whether THE WORD, that thus appears, is the divine Being whom we assert him to be. One of the most early and remarkable of these divine appearances is that of the ANGEL OF THE LORD, as it is there called, in a flame of fire out of the midst of a bush to Moses, as he was tending the flocks of Jethro, his father-in-law. An unknown voice thus addressed the astonished shepherd: *I am the* GOD *of thy fathers, the* GOD *of Abraham, the* GOD *of Isaac, and the* GOD *of Jacob*; and Moses, we are told, *hid his face*; *for*, HE WAS AFRAID TO LOOK UPON GOD.* This passage, thus far cited, is surely as decisive on the subject as language can make it; but what follows seems to be unanswerable. In consequence of the ground being made holy by the awful presence of Jehovah, Moses is desired to put off his shoes from off his feet, and not to approach too near the consuming SHECHINAH of flame in which

* Exod. iii. 6. et seq.

which ſat enthroned the majeſty of God. Through all the Eaſt this cuſtom has immemorially prevailed, of entering the temple of God diveſted of their ſandals, leſt any pollution adhering ſhould defile the pure abode of Deity; and it is practiſed by the Mohammedans at this very day. The ſpot, therefore, was to Moſes as the temple of God, and thence derived a peculiar ſanctity, which it could not have in conſequence of the preſence of any created being whomſoever. The Deity now proceeds to reveal himſelf by the auguſt appellative of EH JEH, or I AM, which is of the ſame import with the incommunicable name of Jehovah. As we have before noticed the derivation of Jove from Jehovah, ſo we may here remark that the word EI, inſcribed, according to Plutarch, on the front of the Delphic temple, and ſignifing *thou art*, or poſſibly only the contraction of EI MI, I AM, was moſt probably derived from this Hebrew title of God. By this appellative, Moſes was commanded to announce, to the deſponding Hebrew race, their eternal Deliverer from the bondage of Egypt; and when he himſelf ſeemed doubtful as to the real dignity of the perſon with whom he converſed, the Supreme Being manifeſted his power by two awful miracles, the turning of his paſtoral ſtaff into

into a serpent, and the smiting of his withered hand with leprosy. That the divine appearance in this place is called the Angel of the Lord, is an objection of no validity, since the Logos was frequently thus denominated by the Jews, especially upon the solemn occasion of their exodus from Egypt, when the Angel of the Lord went before their camp, attended during the day by a column of obscuring clouds, and, during the night, by a pillar of illuminating fire. The ancient Jews applied that term not to the *person* but to the *office*, which, according to the œconomy of the three persons of the blessed Trinity, he condescended to assume; and that they thought he did condescend, occasionally, to assume the form of an angel, is evident from a passage in Philo de Somniis, where he expressly asserts, that the supreme Ens, ὁ ὢν, whom he had just before termed λογος, sometimes put on the appearance of an angel to mankind, but that his divine nature remained ever unchangeable.* Philo, in various other places, expressly calls the Λογος, God, Θεος; and, it may be observed, in one instance, uses that remarkable expression which he could never have written under other impressions than those of the plurality contended for,

* Rev. xxii. 8, 9.

for, δευτερος Θεος, *the* SECOND *God*.* The Targum of Jonathan is expreſs, in affirming that it was the Logos who ſpake to Moſes; and he adds, the very ſame Logos WHO SPAKE AND THE WORLD WAS MADE.† But there is leſs occaſion, on this ſubject, to go for evidence to Hebrew theologiſts and paraphraſts, ſince it is notorious that the whole Jewiſh nation unanimouſly affirm that God revealed himſelf to Moſes *face to face*, which could not be true of a mere angel; and ſince the Deity, when he promulged the decalogue, with his own voice declared, I AM THE LORD THY GOD, *who brought thee out of the land of Egypt, and out of the houſe of bondage*.

* Philonis Judæi, apud Euſeb. p. 190. I forbear to croud theſe pages by citing the original text at length, as I am already, I fear, tranſgreſſing all bounds on this ſubject, and my object is not to diſplay erudition but to enforce truth.

† It is evident, from this paſſage in Jonathan, that the Targumiſts conſidered the Λογος and the WISDOM as the ſame ſacred perſonage. The Jeruſalem Targum had ſaid, In SAPIENTIA creavit Deus; or, God by his WISDOM created all things: Jonathan refers this act to the MEMRA DA JEHOVAH: but both mean the MESSIAH There is in the paſſage cited in the text, between the Targums of Jeruſalem and Jonathan, ſo great a coincidence of ſentiment and expreſſion as muſt excite ſtrong ſuſpicions in the mind of the reader that either the one has copied from the other, or, what is more probable, that both are, in a great meaſure, copies from ſome ſtill more ancient paraphaſe.

The next divine appearance univerſally aſcribed to the Logos, or, as he is ſometimes called, the Shechinah, both by the paraphraſts and by Philo, is that moſt awful one when the law was delivered to Moſes on Mount Sinai, that is to ſay, on the ſame conſecrated mountain firſt called HOREB, from its dryneſs and barrenneſs, and afterwards Sinai, from the miracle of the *burning buſh.** Stupendous as was the divine code of legal inſtitutions there delivered to Moſes, not leſs ſtupendous and aſtoniſhing were the circumſtances under which it was unfolded. Alluſive to this ſolemn occaſion, that remarkable expreſſion is uſed by Moſes, that Jehovah there *talked with Iſrael face to face*, προσωπον κατα προσωπον, that is, perſon to perſon, as it is tranſlated by the Septuagint,† and

phraſe. Jonathan ſays, Et dixit Dominus Moſi, IS QUI DIXIT ET FUIT MUNDUS; DIXIT ET EXTITERUNT OMNIA; ſic dices filiis Iſrael. In the Jeruſalem Targum we find: Et dixit SERMO Domini Moſi; IS QUI DIXIT MUNDO, ESTO, ET FUIT, ET QUI DICTURUS EST ILLI, ESTO ET ERIT; ſic dices filiis Iſrael. Here we ſee plainly that the MIMRA or SERMO ſpeaks, and therefore the WORD muſt mean a perſon, even IS QUI DIXIT ET FUIT. Vide Targ. Jonathan et Hieroſol. apud Waltoni Polyglotta, tom. iv. p. 107.

* From the Arabic SINE, a buſh or thorn. See Patrick on the paſſage.

† Conſult the text of Grabe's Septuagint, Deut. v. 4. tom. 1. edit. fol. Oxonii, 1707.

and as the Hebrew term, ſignifying *face*, is always tranſlated by them. This is a very ſufficient anſwer to thoſe, who, for themſelves and for the Jews, deny that the Logos is mentioned as a perſon, notwithſtanding he is repreſented in our own Scriptures to be the expreſs image of his *Father's Perſon*, and that St. Paul to the Corinthians ſays, God forgave offences in the *Perſon* of Chriſt. The majeſty and grandeur of the Logos in this appearance are beyond deſcription; and evidently announce the deſcent of Deity itſelf. Indeed it is equally expreſſly and ſublimely ſaid, that JEHOVAH *deſcended in fire upon Sinai*; *and, while the voice of the trumpet ſounded long, and waxed louder and louder*, that HE anſwered Moſes by an audible voice which ſtruck terror through all the camp of the aſtounded Iſraelites. It was on Sinai, that the future MESSIAH manifeſted himſelf in all the radiance of his proper unapproachable glory. The mountain tottering on its baſe, and convulſed to the very centre; the tremendous and inceſſant thunders that rent the air in peals louder than ever before or ſince that day have vibrated on the human ear; and the glare of thoſe impetuous lightnings, at once magnificent and terrible, that darted every way from the recumbent Shechinah; all evinced the pre-

ſence of the ſecond perſon of the glorious Trinity. The Jews *felt*, and through all their generations have, with one voice, *acknowledged*, the awful truth. The commentators are decided that this was the Logos. Onkelos, on Exod. xix, 3, expreſſly ſays, that Moſes "went up to meet the WORD OF THE LORD;"* and again, on Exod. xix, 17, "Moſes brought the people out of the camp to meet THE WORD OF THE LORD."† Jonathan is equally expreſs; for, on Deut. v. 5, he ſays "Moſes ſtood between them and the WORD OF THE LORD;"‡ but, on the 23d verſe of this chapter, he is glorioufly elucidatory of the national opinion as to this point. "After ye had heard the VOICE OF THE WORD§ out of the midſt of the darkneſs on the mount burning with fire, all the chiefs of you came to me and ſaid, behold the WORD OF THE LORD our God has ſhewed us the DIVINE MAJESTY OF HIS GLORY, AND THE EXCELLENCE OF HIS MAGNIFICENCE; AND

* See the Targum of Onkelos in Walton's Polyglotta, tom. i. p. 307.

† Ibid. p. 309, IN OCCURSUM VERBI DEI.

‡ Ego ſtabam inter VERBUM Domini et vos. Targum of Jonathan, ibid. tom iv. p. 327.

§ Vocem SERMONIS Dei. This plainly evinces that the WORD muſt here alſo be underſtood in a perſonal ſenſe.

AND WE HAVE HEARD THE VOICE OF HIS WORD OUT OF THE MIDST OF THE FIRE."* What other evidence is neceſſary to eſtabliſh this as an appearance of the Logos? Yet very ample additional atteſtation of it may be found in almoſt every page of Philo; but particularly in his treatiſe de Vita Moſis.

The Jews invariably conſidered the Logos as the peculiar Guardian of their nation, as the celeſtial Sovereign of their theocracy, and the almighty Captain of the armies of Iſrael. There is a very remarkable paſſage in the book of Joſhua, in which he manifeſts himſelf under this latter military character. *And it came to paſs, when Joſhua was by Jericho, that he lift up his eyes, and looked; and, behold! there ſtood a Man over againſt him with* HIS SWORD DRAWN IN HIS HAND: *and Joſhua went unto him, and ſaid unto him, Art thou for us or for our adverſaries? And* HE *ſaid, Nay, but as* CAPTAIN OF THE HOST OF THE LORD *am I now come,* &c.† The words, *Captain of the Lord's hoſt,* are, by Uſher in his Annals, with leſs propriety,

* Ecce oſtendit vobis SERMO Domini Dei noſtri divinam majeſtatem gloriæ ſuæ, et excellentiam magnificentiæ ſuæ, et vocem SERMONIS ejus audivimus e medio ignis. Targum Jonathan apud Walton. tom. 4, p. 329.

† Joſh. v. 13, 14.

priety, affirmed to mean, PRINCE OF THE ANGELIC BANDS. The divine Appearance, on this occaſion, is recorded to have announced what a GOD only could foreſee, and what a GOD alone could accompliſh; the miraculous overthrow of the walls of Jericho before a very indifferent army, and without any proviſion for a ſiege. The period was now arrived when that highly-favoured nation, which the Lord himſelf, attended by the pillar of alternate darkneſs and flame, with a mighty hand and a ſtretched-out arm, had ſo wonderfully brought out of Egypt, and led through the deſerts, was to take poſſeſſion of the promiſed land of Canaan. His appearing, therefore, in military array, to the commander of an army, engaged in actual war, was peculiarly proper, and his being afterwards called the "Angel of the LORD," as he was in the former appearance to Moſes from the buſh, when the promiſe of Canaan was firſt holden out, is alſo a remarkable circumſtance. But the circumſtance, moſt of all deſerving notice, is, that the very ſame expreſſion is uſed by this celeſtial meſſenger as in that appearance; *for, he ſaid unto Joſhua, looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt*

eſt is holy; and Joſhua *fell upon his face to the earth, and* DID WORSHIP HIM.

Now it is a ſolemn truth in theology, a truth acknowledged by the whole nation of the Jews, and a leading principle of Chriſtianity, that the Supreme Being can *alone* be the object of human adoration. However, therefore, the ancient Jewiſh rabbins may have ſometimes denominated the LOGOS the Angel of the Lord, of which circumſtance an advantage has been taken by their modern deſcendants to degrade the Son of God to the rank of a created angel, it is evident that this appearance muſt be that of the ſecond perſon in the Trinity, becauſe he received the adoration of Joſhua. He did not ſay, with the real, the created, angel that appeared to St. John in the Revelation, *See thou do it not*; *for, I am thy fellow-ſervant*: WORSHIP GOD!* No: he *did* receive the adoration of Joſhua, and thus gave infallible proof of his being not a created being, but a Divinity; that very Divinity of whom it is ſaid, *Let all the angels of God worſhip him*. Had this celeſtial Form been of inferior rank, the worſhip thus offered to be paid by Joſhua was ſo directly in contradiction to the firſt law afterwards given

* Rev. xix. 10.

to Moſes, *Thou ſhalt have no other gods but me*, that it never could have been permitted.

There is another moſt ſtupendous manifeſtation of the glory both of the FATHER and of the LOGOS in the Old Teſtament which remarkably claims our attention. It is that vouchſafed to Daniel, in a viſion, in which are diſplayed the awful myſteries of that day, when the great Judge of quick and dead ſhall decide the eternal doom of mankind. In the whole extent of human language there is no deſcription ſo ſublime and magnificent. *I beheld till the thrones were fixed, and the* ANCIENT OF DAYS *did ſit, whoſe garment was white as ſnow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels like burning fire. A fiery ſtream iſſued and came forth from before him: thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him: the judgement was ſet, and the books were opened.* As in the preceding paſſage the FIRST perſon in the holy Trinity is ſo expreſſly pointed out, ſo is the SECOND not leſs plainly deſcribed in that which follows. Indeed it is deſerving of notice that he is particulariſed by that very name, the SON of MAN, which our Saviour ſo often aſſumed during his incarnation, and which the Jews ſo univerſally applied

plied to the Meſſiah. *And, behold, one like the* SON OF MAN *came with the* CLOUDS OF HEAVEN, *and came to the* ANCIENT OF DAYS: *and there was given him dominion, and glory, and a kingdom; that all people, nations, and languages, ſhould ſerve him. His dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed!* Dan. viii. 9, 13, 14. Upon this paſſage it is obſerved, by Dr. Lowth, that ANANI, or the CLOUDS, was a known name of the Meſſiah among the Jewiſh writers; and there cannot be brought a more decided atteſtation that the SON OF MAN, thus deſcribed as coming *in the clouds of heaven*, was intended as a deſcription of the LOGOS, than that which his own lips afterwards gave, when, in anſwer to the Jewiſh high prieſt, who had interrogated him, *Art thou the* CHRIST, THE SON OF GOD? he not only directly applied this paſſage to himſelf, but adopted the very language of the prophet, *Hereafter ſhall ye ſee the* SON OF MAN *ſitting on the right hand of power, and coming* IN THE CLOUDS OF HEAVEN. The high prieſt was perfectly acquainted with theſe ancient notions of his ſynagogue concerning the ANANI and the SON OF MAN; for, we are told, he immediately *rent his clothes, ſaying, he hath ſpoken*

blaſphemy;

blasphemy; and the assembled elders, being asked their opinion, immediately declared, *He is guilty of death.* Matth. xxvi. 66, and preceding verses.

* * * * * *

And now, READER, having, from various passages of the Old Testament, proved the PERSONAL AGENCY of both the LOGOS and the HOLY SPIRIT, and having endeavoured to demonstrate, by correct quotations from the two TARGUMS, the one that of JONATHAN, written thirty years before the birth of Christ, and believed by many commentators to have been cited by our Saviour himself,* the other that of ONKELOS, written in the first century, before those violent contests, which afterwards agitated the church on this subject, broke out, that the ancient rabbies *really*, though *secretly*, acknowledged the truth of the doctrine, which maintains that there are three distinct hypostases in the divine essence, to whom the august

* The particular passage in which the Chaldee paraphrase of Jonathan is supposed to be cited by our Saviour, for this reason, *because the Jews were better acquainted with it than with their original Scriptures*, is that in Luke iv. 18, where he quotes Isaiah lxi. 1, relative to himself. Whoever will take the trouble of comparing the text of Isaiah with Jonathan's paraphrase, in Walton, will find that what is cited in Luke agrees much better with the *latter* than the *former*.

auguſt and incommunicable name of Jehovah is expreſſly applied, I might leave the whole of what has been thus offered to thy candid conſideration, and, in this place, cloſe a digreſſion which may have long ſince appeared impertinent and tedious. Having, however, thus extenſively entered into the ſubject, and ſome additional circumſtances of great weight, never before publicly noticed, in the courſe of inveſtigating the pagan Trinities, particularly that of India, having forced themſelves upon my notice, I cannot refrain from launching out ſtill farther into the ocean of Hebrew theology, and ſtating thoſe circumſtances. In doing this I may poſſibly ſubject myſelf to much cenſure, as I certainly ſhall incur great additional expence, which might otherwiſe have been avoided, in regard to the bulk of this volume and the ſymbols illuſtrative of my aſſertions. Theſe, however, are to me conſiderations of very inferior moment, if I ſhall be thought to have contributed any thing towards the elucidation of an important doctrine in Chriſtianity. I muſt again repeat that I did not ſeek out the ſubject, but, from a conſciouſneſs of abilities inadequate to the diſcuſſion of it, would gladly have altogether avoided it, but the operations

rations

rations of Brahma, Veeshnu, and Seeva, the great Indian Triad of Deity, occurring in almost every page of the ancient Indian History, rendered it indispensable; for, to bring the matter to one short point, this doctrine came either from the HEBREWS to the GENTILES, or from the GENTILES to the HEBREWS, and both conviction and profession induce me to adopt and to defend the former hypothesis.

* * * * * *

The light of revelation beamed not upon mankind with an instantaneous effulgence. The sacred truth which dawned in those words, pronounced by a benignant God, after the fall; *the seed of the woman shall bruise the head of the serpent*; which was, afterwards, more clearly revealed in the promise to Abraham, that *in* HIS SEED *all the nations of the earth should be blessed*; which shone with highly-increased lustre in the picturesque and fervid eloquence of Isaiah, and which broke forth with meridian splendour in the rapturous strains of the later prophets, who immediately preceded the appearance of the Messiah, was of too awful and too sublime a nature to be at once unfolded; and too mysterious to be immediately or fully comprehended. The characters, however, of the Messiah; of him, whose name was

was to be called, WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING KING; were ſtrongly marked, and the important functions he was to diſcharge were too accurately defined to be either miſtaken or miſapplied. Thoſe characters were confirmed by the ſtamp of traditional authority; they were illuſtrated in the allegorical way common among the Jewiſh doctors, by a variety of expreſſive ſymbols and figures, which, however afterwards borrowed by the Pagans, to elucidate and to adorn leſs pure ſyſtems of theology, could not originally have entered into the conception of any one but an Hebrew, becauſe they aroſe from particular modes of interpreting their own writings. Some inſtances of this kind have been already adduced, and more will be exhibited hereafter. As our Saviour himſelf and his apoſtles were Hebrews, and conſequently muſt have been acquainted with the gradual manner in which that revelation was made, as well as all the figurative alluſions by which the future Meſſiah was ſhadowed out either in the ſacred writings or in their traditional code, it might be expected that they would adopt both the ſame progreſſive method of unfolding celeſtial truths, as well as endeavour to render themſelves more intel-

ligible

ligible to their audience, by occaſionally addreſſing them in the ſame allegorical manner in which the ſacred precepts of religion had been conſtantly enforced. In fact, they did ſo; and that in a far-more extenſive degree than is generally underſtood. I have before noticed the very judicious obſervation of Dr. Wotton, how much a diligent peruſal of the MISSNA, and other rabbinical compilations, may aſſiſt in diſcovering the true ſenſe of our Lord's diſcourſes and St. Paul's epiſtles, in which thoſe compoſitions are ſo conſtantly referred to. Indeed there are many paſſages in both that are utterly unintelligible without that kind of knowledge; and all, without the light reflected from it, loſe a great portion of their force and beauty. I ſhall preſently exemplify what is thus affirmed by a few out of a very great number of ſtriking facts, which I have neither room nor leiſure to recite. One of the grand objections, urged againſt the eternal Divinity of the LOGOS, is that, if this doctrine formed a neceſſary part of a Chriſtian's creed, ſo important a truth would have been deciſively revealed, and in expreſs terms, by our Saviour himſelf. In reality, both this ſolemn truth and that of a Trinity are throughout his diſcourſes ſufficiently evident for the

conviction

conviction of any, but the voluntary ſceptic. Any more luminous or extenſive diſplay, than what we find in the New Teſtament, of the myſterious arcana, to be completely unfolded in the vaſt periods of eternity, and, in the gradual unfolding of which, a great portion of the happineſs promiſed us in another life will probably conſiſt, would have been contrary to the whole ſcheme of Almighty Wiſdom, which adapts its operations to the expanding capacity of his creatures; that Wiſdom which diſtributes benefits in proportion to our merits, and has deſtined ſuperior attainments to be the ſole reward of ſuperior virtue. Jeſus Chriſt and his apoſtles regulated their conduct by the rule eſtabliſhed in the eternal economy. The firſt promulgation of the Goſpel, let it be remembered, was to JEWS, in Paleſtine, not to GENTILES, at Rome. They trod in the ſteps of the prophets that preceded them, and diſcourſed, with as much conformity as poſſible, to the dogmas of the Sanhedrim, and the notions of the ancient ſynagogue. I proceed to recapitulate the proofs of theſe reſpective aſſertions.

An extended period had elapſed ſince Malachi had ſounded in Judah the prophetic trumpet

trumpet. Impatient piety glowed with intense fervour, and expectation was on the wing to meet the promised Messiah. At length the long wished-for period of his advent arrived; nor was the awful event, in which were involved the eternal interests of the human race, ushered in amidst darkness and silence. An angel, purposely descending from heaven, announced the incarnation, not of another angel, for that surely were unnecessary, but of the *Son of the Highest, of whose kingdom there should be no end*; and pointed out the manner of his conception by the overshadowing of that SHECHINAH, who, according to the Talmudic Jews, had equally the *key of the womb and of the grave.* At the period of his birth, a bright chorus of angels welcomed that birth in expressive hallelujahs; and, guided by the refulgent constellation that now first illumined the Eastern hemisphere, the Chaldean magi with reverence hastened to pay homage to that Messias to whom it is said *the kings of Tarshish and of the isles shall bring presents, and the king of Sheba and Seba should offer gifts.* Psalm lxxii. 10. Arrayed in the venerable garb of the ancient prophets, and adhering to the same austere diet, which should have rouzed the attention

tion of the Jews, the meſſenger, JOHN, appeared, his auguſt HERALD, and a ſolemn voice was heard amidſt the receſſes of the deſert, *Prepare, ye, the way of the Lord, make ſtrait in the deſert an high way for* OUR GOD. He was initiated by the baptizing hand of that celeſtial meſſenger into the ſacred office which he condeſcended to aſſume, and received the moſt ſolemn and public atteſtation poſſible of his divine emanation from the eternal fountain, as well in the audible voice of Jehovah giving the everlaſting benediction to his *beloved Son* as in the Holy Spirit viſibly deſcending in the form of that auſpicious bird which brought to Noah the firſt tidings of Almighty wrath appeaſed. The Jews, had not their eyes been totally blinded during the ceremony of this divine unction, might there have ſeen two notable texts relative to the Logos in their national Scriptures ſtrikingly fulfilled: O GOD, THY GOD *hath annointed thee with the oil of gladneſs above thy fellows.* Pſalm xlv. 7. And that in Iſaiah, xi. 2, *And the* SPIRIT OF THE LORD *ſhall reſt upon him.* It was then that the Baptiſt not only ſaw but bore public record that HE was the SON OF GOD, and on this occaſion I cannot refrain from citing the words of Dr. Allix. " The three perſons in the Godhead did,

there, ſo conſpicuouſly manifeſt themſelves, that the ancients took thence occaſion to tell the Arians; *Go to the river Jordan, and there you ſhall ſee* THE TRINITY."* Among the acknowledged appearances of the divine LOGOS, in the ancient Scripture, a very early and important one ought to have been particularly ſpecified in a preceding page; becauſe, at his very entrance upon his mediatorial office, the Meſſiah himſelf refers to that appearance as a proof of his divinity. It is that to the patriarch Jacob, on his journey towards Haran, when, in a prophetic dream, *he beheld a ladder ſet upon the earth, the top of which reached to heaven, and the* ANGELS OF GOD ASCENDING *and* DESCENDING ON IT: *and behold, the* LORD *ſtood above it, and ſaid, I am* JEHOVAH, *the* GOD *of Abraham, thy father, and the* GOD *of Iſaac.* Gen. xxviii. 12, 13. As *the Angels of God* are in this place thus particularly mentioned, even the effrontery of modern Judaiſm has not dared to degrade the Jehovah, who thus appeared, to the rank of thoſe beings; and it is probable that Jacob ſaw the divine Being, as the Targum of Onkelos explains it, in all the GLORY† of the SHECHINAH; for, when he awoke,

* Judgement of the Jewiſh Church, p. 297.

† "Et ecce GLORIA DOMINI STABAT ſuper eâ, et AIT." Targ. Onk. apud Walton, tom. i. p. 121.

woke, we are told, *he was afraid, and ſaid, how dreadful is this place! this is none other but the* HOUSE OF GOD, *and this is the* GATE OF HEAVEN. Ibid. 27. The paſſage, in which the incarnate Logos ſo evidently alludes to this previous manifeſtation of his glory under the ancient Moſaic diſpenſation, is that recorded in John i. 51; in which, Jeſus, after bringing to the remembrance of Nathaniel a notable circumſtance in his life, which, he was convinced, could only be known to his Maker and himſelf, compelled the guileleſs Iſraelite to exclaim, RABBI, THOU ART THE SON OF GOD, THOU ART THE KING OF ISRAEL; *appellations appropriated by the Sanhedrim to the Meſſiah.* To this Jeſus returns the following anſwer, *Becauſe I ſaid unto thee,* I SAW THEE UNDER THE FIG-TREE, *believeſt thou? Thou ſhalt ſee greater things than theſe!* and he immediately and emphatically adds; VERILY, VERILY, *I ſay unto you, hereafter you ſhall ſee* HEAVEN OPEN, AND THE ANGELS OF GOD ASCENDING AND DESCENDING UPON THE SON OF MAN.

When Chriſt aſſumed to himſelf the title of *bridegroom of his church,* according to that expreſſion in Hoſea ii. 19, where God, addreſſing Iſrael, ſays, *I will* BETROTH THEE *unto me in righteouſneſs for ever,* he well knew that the

Meſſiah was, in the writings of the Synagogue, conſidered in that capacity, and ſeeks *Iſrael as his* BRIDE. Expreſſions conſonant to this occur in various parts of the Canticles, as where it is ſaid, *Let him kiſs me with the kiſſes of his mouth*; *for, thy love is ſweeter than wine*; and St. John, doubtleſs, alludes to this notion, where, ſpeaking of Chriſt, he ſays; *He, that hath the* BRIDE, *is the* BRIDE-GROOM. When, again, Jeſus affirms, upon entering the temple, MY *houſe ſhall be called a houſe of prayer*, he was well acquainted with the opinion which ſo univerſally prevailed among them, that the temple was dedicated to God, and that SHECHINAH perſonified by himſelf. The circumſtance which I ſhall next proceed to point out is, in my humble opinion, ſo manifeſt a declaration of the eternity of the Logos, that, if properly conſidered, it ought to remove every objection, and annihilate every doubt. When our Saviour affirmed that Abraham *had ſeen* HIS DAY, *and was glad*, the Jews objected to him, that he made himſelf greater than that venerable father of their nation, and that it was impoſſible for Abraham, who had been dead ſo many hundred years, to have ſeen the day of a perſon who was not yet fifty years old. Jeſus then, for the firſt time, aſſumed the

the name that belonged to his more elevated nature, that ineffable name of EH JEH, by which he had first made himself known to their nation, and, as was customary with him upon any more important occasion, again replied with this nervous and reiterated asseveration, VERILY, VERILY, *I say unto you, before Abraham was*, I AM. John viii. 58. The Jews, however reluctant to admit the fact, were perfectly acquainted with his meaning; for they immediately *took up stones to cast at him*, as at a bold and impious blasphemer who arrogated to himself the immediate title of Jehovah. Equally pertinent and forcible, on the point of his divinity, is the following passage in Luke v. 20, where, to a man sick of the palsy, that Logos, who, in Jeremiah xxxi. 34. is represented as declaring, *I will forgive their iniquity, and I will remember their sin no more*, authoritatively speaks, MAN, THY SINS ARE FORGIVEN THEE. When the Pharisees again accused him of downright blasphemy in arrogating to himself that sublime property of forgiving sins, which they so truly deemed to belong *to God alone*, the great physician, whom Malachi declared to be *the sun of righteousness about to rise with healing in his wings*, to prove that he WAS GOD, in a similar tone of

 authority

authority ſaid to the ſick of the palſy; *Ariſe, take up thy couch, and go to thine houſe.* Theſe repeated proofs of his divinity had their due effect; for, at the ſight of the ſick object ſuddenly riſing in the full vigour of health, *they were all amazed, and glorified God,* and were filled with fear, ſaying, *we have ſeen ſtrange things to day!* In another place he thus pathetically exclaims; *O Jeruſalem, Jeruſalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her* WINGS, *and ye would not.* Math. xxiii. 37. Taken in any ſenſe, this addreſs is animated and beautiful; but it derives great additional animation and beauty from the conſideration that the whole nation of the Jews is repreſented in the rabbinical writings as under the expanded WINGS of the guardian SHECHINAH. Again Jeſus calls himſelf THE BREAD OF LIFE, and the MANNA *that came down from heaven,* but both Philo and the rabbi Menachem, cited by Allix, expreſſly aſſert that the SHECHINAH's being the CELESTIAL MANNA, and that HE ſhould come down from heaven as the MANNA did, was an eſtabliſhed doctrine among the ancient Jews.

The ſtate of the Jews, at this particular period, and the ſtrange perverſion that had previouſly

previoufly taken place in their theological principles, deferve confideration.

Corrupted by their increafing intercourfe with that world, amidft whofe crowded fcenes the felect people of God were, by a fundamental article of their religion, forbidden to mingle; dazzled by the fplendour difplayed in the luxurious courts and military eftablifhments of the Roman viceroys, refident among them; the higher orders of the Jews were gradually feduced from their juft and primitive conceptions of the Meffiah, and, in time, expected not fo much a fpiritual and eternal, as a temporal and earth-born, fovereign and deliverer. Thefe perverted fentiments, however, had by no means engroffed, in fo extenfive a degree, either the great body of the people, or that diftinguifhed clafs of Hebrews among whom flourifhed the flender remains of their ancient learning, and the uncorrupted principles of the patriarchal devotion. It was neceffary that thefe miftaken fentiments fhould be early, vigoroufly, and effectually, combated. It was, therefore, the invariable aim both of our Saviour himfelf during his life, and, afterwards, of his apoftles in all their difcourfes to the Jews, to rectify thofe notions, which the chief men among them indulged and propagated, relative to the Meffiah's

appearance upon earth as a great temporal prince. There cannot indeed be adduced a more unequivocal proof that the great body of the Jewish nation at that period understood these passages in the Old Testament exactly as by Christian interpreters they are explained above, than that they were thus publicly and patiently permitted to apply them to the Messiah. For, as Dr. Allix in his preface has observed, although they knew that in their sacred books only one God was acknowledged under the name of JEHOVAH, which denotes his essence, and therefore is incommunicable to any other, yet they also knew that not only this very name is given to the Messiah, but also that all the works, attributes, and characters, peculiar to Jehovah, the God of Israel, and the only true God, are, in various places, applied to him.* Or, as he has in another place of the same preface remarked, they knew that God had taught them the unity of his *essence*, but in such a manner as to establish, at the same time, a distinction in his *nature*, which, guided by the notion he himself gives of it, we call *Trinity of persons*; and that, when he promised that the Messias to come was to be man, at the very same time he expressly told the Jews,

* Allix's preface to his Judgement, &c. p. 2 and 6.

Jews, that he was withal to be GOD BLESSED FOR EVER. It was not, it will be recollected, against that mode of application to the Messiah, that the sense of the audience revolted, but solely against the asserted completion of those prophecies in the lowly Nazarene. Yet the despised Nazarene, even when the enraged multitude were going to stone him for those expressions of supposed blasphemy *which made himself equal with God*, undauntedly persisted to appropriate to himself the prophecies usually applied to the Messiah, and, with an authoritative voice, in the face of impending death, commanded them to *search the Scriptures for they testified of him*.* He applied to himself all the texts invariably considered as pointing to that sacred personage. He told them that he had that power, which can alone belong to DEITY, to LAY DOWN and then to RESUME LIFE, and that he *was* the SON OF GOD, in that peculiar sense in which they themselves understood the word. Not to multiply texts, however, on a point that must now appear so clearly

* John v. 39. There are in this chapter such solemn attestations of our Saviour's divinity from his own lips as I think must stagger the Socinian. What can be more decisive on the subject than the 21st verse: *For, as the* FATHER *raiseth up the dead* (that peculiar privilege of Deity) *and quickeneth them, even so the* SON *quickeneth whom he will?*

clearly demonſtrated, let us cloſe this review of the evidence in both the Old and New Teſtament for the divine rank and attributes of the Logos with obſerving in how remarkable a manner that moſt ample and moſt expreſs teſtimony of Jeremiah, in which, ſpeaking of the future Meſſiah, he declares, *This is the name whereby he ſhall be called*; JEHOVAH, OUR RIGHTEOUSNESS, Jer. xxiii. 6. that is to ſay, he ſhall be called by the incommunicable name of GOD, was afterwards fulfilled. Could it be more ſo, than when the unbelieving Thomas, after our Lord had indulged him in the unreaſonable proofs he had demanded of his being in reality riſen again, pathetically exclaimed, MY LORD AND MY GOD! John xx. 28. Is it poſſible for any atteſtation to be more decided than what St. Paul to the Romans offers, when he ſays, *Of whom as concerning the fleſh* CHRIST *came, who is over all*, GOD BLESSED FOR EVER? Rom. ix. 5. Or that of St. Peter, *Through the righteouſneſs of our* GOD *and* SAVIOUR JESUS CHRIST? Or finally that of the beloved diſciple St. John; *We are in him that is true, even in his Son Jeſus Chriſt: this is the* TRUE GOD AND ETERNAL LIFE? 1 John v. 20.

Very pointed and expreſs evidence has been adduced, in the former part of this digreſſion

on

on the Christian Trinity, that there is also another sacred hypostasis in the divine essence, whom the Jews call Rouach, or, as it is more generally written, Ruah Hakkodesh. More numerous and more *apparently* solid objections are raised against the divinity and personality of this third hypostasis than the preceding; and even those, who are willing to admit the eternity and co-equality of the Son, very reluctantly allow the same honour to the Spirit. On examination, however, we shall find that his divine character and attributes are decisively marked both under the old and the new dispensation, and that to the Ruah all the properties and offices of Deity are as expressly and distinctly assigned as to the Mimra himself. In addition to the testimonies of his immediate personal agency and divinity, advanced from holy writ, in pages 441 and 442, preceding; and to the still stronger attestations, in page 459, relative to his possessing equally with the Autotheos and the Logos, the stupendous and godlike attribute to *create*, to *confound languages*, to *receive prayer*, and to *forgive sins*, I shall, in this place, produce a few corroborative texts, which, I am of opinion, cannot fail of making a very

deep

deep impreſſion upon the mind of the reader who ſhall attentively weigh them.

The RUAH JEHOVAH, for the latter name is in ſacred writ repeatedly applied to the Holy Spirit, is expreſſly manifeſted, as indeed is each perſon in the bleſſed Trinity, in the following ſolemn declaration of the Logos in Iſaiah, *and now the* LORD GOD *and* HIS SPIRIT *hath ſent* ME; upon which words the converted Jew, XERES, cited before, who well knew what idioms exiſted in the Hebrew language, obſerves; "The divine action in this place is *ſending*, and is attributed to JEHOVAH, and to his SPIRIT. Now it cannot be ſuppoſed, as ſome among you (Jews) do, that, by the Spirit, here is only meant *a virtue*; as juſtice, mercy, goodneſs, and the like, are ſaid to be in God. For, wherever is any thing like this, of *ſending a prophet*, recorded of mercy, or juſtice, or any other divine attribute? Beſides, could ſome Divine Virtue be ſuppoſed to be implied by THE SPIRIT, then that ſpeech would be an empty tautology; for who, at any time, ever ſaid, He and his Underſtanding perceives ſuch a thing, God and his Omnipotence, or his Mercy, did ſuch and ſuch a thing."* I have literally tranſcribed this comment of a Hebrew upon his native

* See the Addreſs to the Jews by JOHN XERES, p. 75.

native Scriptures, becauſe, from his being ſo well acquainted, as in the preface to the book he is certified, by the merchants atteſting his character, to have been "with the Hebrew, Arabic, and Chaldee, tongues," this learned Jew's critical ſagacity would have enabled him to diſtinguiſh between a mere idiomatic phraſe (as expreſſions of this nature, occurring in the Old Teſtament, are called, by our antagoniſts) and an aſſertion ſo ſolemnly corroborative as this is of the immediate perſonal agency of the Holy Spirit.

When Balaam, contrary to the original ſuggeſtions of his baſe and venal mind, was compelled to predict the future glory of Iſrael, the SPIRIT OF GOD is ſaid to have come upon him. Numb. xxiv. 2. Where the vulgate Latin reads "irruit in ſe," that is, ruſhed upon him in all the reſiſtleſs energy of the Divinity. Concerning the ſame powerful demiurgic Spirit that brooded over the abyſs, the devout Job gratefully acknowledges: *The* SPIRIT OF GOD *hath* MADE ME, *and the breath of the Almighty hath given me life.* Job xxxiii. 4. It is extremely remarkable that the author of the Chaldee Targum on this paſſage has, without the leaſt authority from the original, brought into his text the *ſecond* as well as the *third* hypoſtaſis.

poſtaſis. His words are; SPIRITUS DEI fecit me, et VERBUM OMNIPOTENTIS ſuſtentavit me.*

From the Apocryphal books, in the courſe of this ſurvey of the Trinity, I have not brought ſo many proofs as I might have inſiſted upon, becauſe I thought more ſolid evidence would ariſe from citing the ſacred pages that are *not* Apocryphal. In thoſe books, however, the genuine ſentiments of the ancient Jewiſh church may be conſidered as delineated with fidelity; and the traditions, delivered down from their fathers, as accurately exhibited. Judith, in her Song of Thankſgiving to God, gives her additional teſtimony to that of Job, and plainly reveals to us the HOLY SPIRIT: *O God, let all creatures ſerve thee; for, thou ſpakeſt, and they were made; thou didſt ſend forth* THY SPIRIT, AND IT CREATED THEM. Judith xvi. 14. In this text, ſurely, the third creative hypoſtaſis is as expreſſly manifeſted as the two former are in the following paſſage of another of theſe Apocryphal writers: *I called upon* THE LORD, THE FATHER OF MY LORD, *that he would not leave me in the days of my trouble.* Eccleſ. li. 10. There is a remarkable ſimilarity between this text, and that cited before from Geneſis, of

* Targum apud Waltoni Polyglot. tom. iii. p. 66.

of THE LORD *raining* FROM THE LORD *out of Heaven*, as well as that other from the Pſalmiſt; THE LORD *ſaid unto* MY LORD, *ſit thou on my right hand.* But who, ſublimely exclaims the wiſeſt of men and greateſt of kings that ever ſat on the throne of Judah, *Who hath aſcended up into Heaven, or deſcended? Who hath gathered the winds into his graſp? Who hath bound the waters in a garment? Who hath eſtabliſhed all the ends of the earth?* WHAT IS HIS NAME, OR WHAT IS HIS *SON's* NAME? Prov. xxx. 4. To this ſolemn interrogative of Solomon, we may, with humble confidence, in the language of Paleſtine, reply, that the former is the ſupreme EN SAPH, or Infinite; the latter the eternal MIMRA: the ſame who ſpake, and the world was made. From various parts of Scripture, which demonſtrate his equal authority, we apply to THIS SON, alike with THAT FATHER, the incommunicable name of Jehovah. Indeed, the Father *himſelf* directly announced the eternal divinity of his Son, when, in Exod. xxiii. 21, he declared of that mighty Angel of the Covenant,* who led the

* In this place, alſo, the particular term, angel, (αγγελος,) muſt be underſtood rather of the office, than of the PERSON who condeſcended to accept that office. Rabbi Menahem, cited by Poole on this paſſage, aſſerts, out of the old rabbinical

the children of Israel out of Egypt, BEHOLD MY NAME IS IN HIM! an ancient Hebrew synonim

cal writers, "hunc angelum esse ANGELUM REDEMPTOREM. See Poole's Synopsis, tom i. p. 438. Indeed it is sufficiently evident by the following Hebraism; my NAME, that is, my ESSENCE, is in him. The Syriac version renders the passage, "nomen meum est SUPER IPSUM;" the Samaritan, "nomen meum est IN MEDIO EJUS." See Walton's Polyglot. tom i. p. 327. I have had frequent occasion, during this digression, to remark, how greatly a knowledge of ancient Jewish manners and opinions tends to elucidate the sacred volumes. Nothing can more conduce to that end than the consideration of the profound reverence which the ancient Jews possessed for the TETRAGRAMMATON. By that awful name, according to their Rabbies, the most stupendous prodigies could be performed: and it was affirmed to be guarded by lions in the inmost recesses of the temple. See Basnage's Hist. of the Jews, p. 194. "THE NAME OF GOD (says Calmet) includes all things: he who pronounces it shakes Heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name: it governs the world by its power. The other names and surnames of the Deity are ranged about it, like officers and soldiers about their sovereigns and generals; from this KING-NAME they receive their orders and obey." So far Calmet, citing those rabbies, Historic. Dict. vol. i. p. 750. Concerning the mysterious manner in which the cabbalistic doctors combined the letters that compose this ineffable name, and the mysteries which they discovered in it, something will hereafter occur in the text. For the present it will be useful to consider what that most famous and venerable rabbi, Judah the Holy, who compiled the celebrated book, called the MISSNA, has said relative to a passage in Psalm xci. which the whole race of Hebrew, as well as Christian, commentators have united to consider as allusive to the Messiah. In the 14th verse of that psalm it is said, *I will set him on high because*

nonim for God. Wherefore it is ſaid, *Beware of* HIM *and obey* HIS *voice, provoke* HIM *not, for he will* NOT PARDON *your tranſgreſſions; for,* MY NAME *is in* HIM: that is, he is JEHOVAH; and a moſt indiſputable proof of his being JEHOVAH, was the circumſtance here attributed to

him,

cauſe he hath known MY NAME. Upon which Rabbi Judah makes the following comment. The original Hebrew is in Kircher, and I give it in that father's Latinity, and with his ſubſequent remark. "Quare Iſrael in hoc mundo orat et non exauditur? Propterea nimirum, quoniam neſciunt nomen HEMMIMPHORAS. Futurum autem eſt, ut Deus ſanctus et benedictus doceat eos, juxta illud; tum ſciet populus meus NOMEN MEUM, tunc vere orabunt, et exaudientur." Kircher ſubjoins; "Scilicet tempore MESSIÆ, veri et unigeniti Filii Dei, qui diſcipulos ſuos, in iiſque eccleſiam hoc ſacroſanctum TRIADIS myſterium perfecte docuit, juxta illud: *Pater, manifeſtavi* NOMEN TUUM *hominibus, quos dediſti mihi.*" Œdipus Egyptiacus, tom i. p. 246. in Cabala Hebræorum. He who under the ancient diſpenſation blaſphemed the NAME of GOD was ſtoned to death; and he, who ſwore falſely, portabat iniquitatem ſuam, which is generally ſuppoſed to mean puniſhment not to be remitted. That ſolemn ſpot in the temple which the *Lord choſe to place his name there*, or, as is more ſtrongly expreſſed in Ezra vi. 12. in which JEHOVAH CAUSED HIS NAME TO DWELL, was conſidered as a ſpot peculiarly auguſt and inviolably ſacred. Our Lord himſelf, indeed, in various parts of the New Teſtament, ſeems to allude to the miraculous TETRAGRAMMATON: but in a more particular manner, with a TRIPLE repetition of the word, he affirms, that, in the day of Judgement, many ſhall come and ſay, *Lord, Lord, have we not propheſied* IN THY NAME, *and* IN THY NAME *caſt out devils, and* IN THY NAME *done many wonderful things.* Math. vii. 22.

him, that he *had* the power to pardon the transgressions of mankind. But, to proceed in our examination of the texts in a more particular manner allusive to, and illustrative of, the functions of the Holy Spirit.

Had not the name and operations of the Holy Ghost been well known among the Jews at the time of the Messiah's appearance, the herald John would have been utterly unintelligible, when he informed the Jews that the same Messiah *should baptize them with the* HOLY GHOST *and with fire*. Matth. iii. 2. The angel who appeared to Mary, and predicted that the HOLY GHOST *should come upon her, and the Power of the Highest* (the Δυναμεις of Philo) *should overshadow her*, would have only filled the agitated mind of the holy virgin with astonishment and terror. The inspired Peter in these words addresses the false Ananias; *Why hath Satan filled thine heart to lie to the* HOLY GHOST?—*Thou hast not lied unto* MEN, *but unto* GOD; (Acts v. 4;) which affords too decisive support to this argument to need any comment. That the Holy Spirit is not in the *New*, any more than in the *Old*, Testament represented in the light of a mere QUALITY or PRINCIPLE, as our antagonists insist, is clearly demonstrated by a variety of texts, of which a few

few only are enumerated below. *The* HOLY GHOST SAID, *ſeparate* ME *Barnabas and Saul, for the work whereunto* I HAVE CALLED THEM. Acts xiii. 2. *So they being* SENT FORTH *by the* HOLY GHOST. Ibid. 4. *Not in the words which man's wiſdom teacheth, but which the* HOLY GHOST TEACHETH. 1 Cor. ii. 13. *Now the* SPIRIT SPEAKETH EXPRESSLY, *that, in the latter times, ſome ſhall depart from the faith.* 1 Tim. iv. 1. It will be allowed that a naked *quality* or *principle* cannot be ſaid *to ſpeak, to call for, to ſend forth,* or *to teach*; and, therefore, THAT Spirit muſt in all theſe places be underſtood *perſonally.* Again, we read of "*divers miracles and gifts of the Holy Ghoſt.*" A naked quality or principle cannot work miracles, for that alone belongs to God; and here we find an additional proof of his divinity. Neither can it impart gifts; yet, in this place, the Holy Spirit is diſtinguiſhed as the beſtower of gifts, which evidently implies perſonality. But if, as the Socinians ſtate the matter, he were only the Gift and not the Donor, in what ſenſe could he be ſaid to impart gifts? It would be the groſſeſt of all human abſurdities to ſay that a *gift* could beſtow *itſelf.*

As it was by the immediate and peculiar influence of the Holy Spirit that the prophets

were inſpired, he is in general, by the authors of the Targums, denominated the SPIRIT OF PROPHECY. The moſt reſpectable of thoſe paraphraſts (Onkelos) tranſlates the ſecond verſe of Geneſis, in his uſual way, when ſpeaking of his operations, "Spiritus a conſpectu Dei,"* but the SEVENTY have ſcrupulouſly adhered to the original term, and have rendered it Πνευμα Θεȣ,† the Spirit of God. The circumſtance of his being thus expreſſly mentioned by Moſes, at the very commencement of his hiſtory, is an evident proof how very early the Hebrews were acquainted with the diſtinction of perſons in the divine nature; for, as Mr. Whitaker has judiciouſly remarked, "this third ſharer of that nature muſt have been as familiarly known to the Jews of Moſes's days as the Godhead itſelf, or that legiſlator would have conveyed no ideas to them when he wrote the ſecond verſe of Geneſis.‡ How early, likewiſe, the Jews knew the Spirit as a perſonal co-operative agent in the government of the world, and in the diſpenſations

* See the Targum of Onkelos in Walton's Polyglot, tom. i. p. 2.

† Vide Grabe's Septuagint, tom. i. p. 1.

‡ See Mr. Whitaker's Origin of Arianiſm, p. 241.

penſations of a ſupreme all-ruling Providence, is evident from Geneſis vi. 3, where it is ſaid, MY SPIRIT *ſhall not always ſtrive with man:* and it was the ſame Spirit who inſpired the ſeventy elders; *for, it came to paſs, that when* THE SPIRIT *reſted upon them, they propheſied, and did not ceaſe.* Numb. xi. 25. *And the* SPIRIT OF THE LORD (in the original, Ruah Jehovah) *fell upon me,* ſays Ezekiel, *and* SAID *unto me; Speak, thus ſaith the Lord.* Ezek. xi. 5. Indeed, ſo well acquainted were the Chaldee paraphraſts with this Holy Spirit and his operations, that they have placed him where he ought not to be; for, whereas it is ſaid, Gen. xlv. 27, *The Spirit of Jacob, their father, revived;* which ſimply means, as Bochart has well tranſlated the paſſage, priſtino vigori reſtitutus eſt; the Targum of Onkelos reads, et requievit SPIRITUS SANCTUS ſuper Jacob, patrum ſuum. That of Jonathan renders it, requievit SPIRITUS PROPHETICUS, a mode of expreſſion which is explained by the preceding remark. In the inſtance alſo of Balaam, cited before, Onkelos has it, quievit ſuper eum SRIRITUS PROPHETICUS a facie Domini. It is equally ſingular, that in Pſalm civ. 13, where, in the original Hebrew, the word Spirit is alone expreſſed, the Chaldee Targum

 on

on the paſſage reads, " SANCTUS SPIRITUS TUUS." The ſame addition of " Holy" occurs again in Iſaiah xlii. 1, where the words, *I will put my Spirit upon him*, are tranſlated in the Targum of Jonathan, *I will put my* HOLY GHOST *upon him*. Indeed, the verſe of Iſaiah, laſt cited, is highly remarkable upon another account; for, though Chriſtians univerſally regard the paſſage as a direct prophecy of Chriſt, yet the Jews ought to be abaſhed when they deny the alluſion to that ſacred perſonage, and yet can read in their own Targum the word MESSIAH, which does not occur in the original text, ſpontaneouſly inſerted by Jonathan, their favourite paraphraſt.*

Theſe alterations were undoubtedly intended more diſtinctly to mark out that ſacred perſon, who, we have obſerved from high authority, is commonly known among the Jews by the title of Ruah Hakkodeſh. It cannot be denied, however, that the Jews have, in a variety of inſtances, which are pointed out by Rittangel, who publiſhed the famous Sephir Jetzirah, or Apocryphal book of Abraham, as well as by biſhop Kidder who cites Elias Levita to prove it, applied the title of SHECHINAH likewiſe to the Holy Spirit, whence ſome confuſion

* Conſult Walton's Polyglot. tom. iii. p. 110.

fusion has arisen in authors who have discussed this subject. His more general designation among them, however, was by the title specified above, and by that title it has been sufficiently proved that he *was* known to the ancient Jews.*

If we now turn to the page of Philo Judæus, we shall find that writer not less express in asserting his personality and describing his operations. He calls him, in one place, Θεῖον Πνεῦμα,† the divine Spirit; and, in another, uses the very words of the septuagint Πνεῦμα Θεȣ̃,‡ the Spirit of God; now he is the Ενθεον Πνεῦμα,§ the Spirit full of Deity; now, in the phraseology of the Targumists, he is the Θεῖος προφήτης, or the Spirit of prophecy.‖ And, in one of the passages just cited, he remarkably corroborates the testimony exhibited before, of his being the demiurgic Spirit, by asserting, "that man was MADE by the Spirit after the image of God," ὁ μεν γαρ κατα την εἰκόνα Θεȣ̃ χαραχθεὶς Πνεύματι.¶

* See Kidder's Demonstration of the Messiah, part iii. p. 243. edit oct. Lond. 1700.

† Vide Philonis Judæi Opera. p. 169, G. de Plantatione Noæ.

‡ Ibid. De Plantatione Noæ, p. 172, A.

§ Ibid. De Specialibus Legibus, p. 592, F.

‖ Ibid. De Vita Mosis, p. 527, B.

¶ Ibid. De Plantatione Noæ, p. 172, A.

But it may ſtill be objected, that, however ſtrong this evidence may be for a *plurality* of perſons, it is ſcarcely ſufficient of itſelf to eſtabliſh a direct *Trinity* in the divine nature; that a plurality implies an indefinite number; and, when that doctrine is allowed of, it may be extended to whatever number of perſons the wild inventive fancy of different commentators may conjecture to ſubſiſt in that eſſence.

It will undoubtedly be granted, that, where Jehovah ſpeaks of Jehovah, there more than one perſon is of neceſſity to be underſtood. From ſuch paſſages an indiſputable *plurality* is proved. Now, if a third perſon, clearly diſtinguiſhed from the two preceding, be called by the ſame majeſtic name, it follows that there are THREE diſtinct perſons in the Godhead. But we have ſeen that the term Jehovah is, in various texts, applied to the Holy Spirit: therefore he likewiſe is very God, and thus a TRINITY OF HYPOSTASES, or ſubſiſtences, or by whatever other ſoftened name human piety, fearful to offend, may chooſe to expreſs theſe three ſeparate divine agents, is demonſtrated to ſubſiſt in the UNITY of the Divine Eſſence. To denote the *plurality*, thus ſubſiſting, no better term than Elohim,

Elohim, a plural noun, could be ſelected; nor, as the literal meaning of Jehovah is *the being who neceſſarily exiſts*, could any more proper title be made uſe of than that to point out the eſſential unity. The compound appellative, Jehovah-Elohim, implies both; and it is for that reaſon ſo univerſally adopted in the Old Teſtament.

But is there, in the ancient Scriptures, any more direct and particular ſanction of the doctrine of a Trinity? Can any paſſages be adduced from them that expreſſly limit the number to *three* perſons; for, after all, the Jews themſelves, in their conteſts with Chriſtians on theological points, are equally as decided againſt the doctrine of a Trinity, as they are unanimous in aſſerting the Unity, of the divine eſſence. I muſt again repeat, that, for the reaſons above-aſſigned, this myſterious truth is not ſo clearly diſplayed in the Old Teſtament as preſumptuous man imagines he has a right to demand. When God propoſes to his creatures any doctrine as an object of faith, it is not cuſtomary with him to deſtroy the poſſibility of the exertions of that faith by a full and immediate manifeſtation of it, which would convert BELIEF into abſolute *conviction*; and, with

reſpect to the obſtinate oppoſition of the Jews on this point, I requeſt permiſſion to obſerve, that the grand error of that infatuated people (inexcuſable in them becauſe it is a voluntary error) is the following. Their rancour againſt Chriſtianity will not allow them to examine, with coolneſs and impartiality, its genuine doctrines; and, though nothing can be more clear and expreſs than our beſt and moſt eſteemed writers are on the Unity of the Godhead, they pertinaciouſly inſiſt upon it, that Chriſtians would deſtroy that Unity, and are the direct ſupporters of Tritheiſm. In fact, this doctrine, being originally a myſtery, and the obſcurity which ever muſt involve the great myſterious truths of religion, and ever conceal them from the improper and impertinent inveſtigation of finite beings, being made deeper by the additional ſhade thrown around it by the cabbaliſts, was never among the Jews the ſubject of univerſal belief. It was wiſely veiled by Providence from their view; for, that nation were ſo extremely groſs in their conceptions, and, in general, ſo little acquainted with abſtract ſpeculations, that their progreſs, from the belief of a Trinity in the divine eſſence to that of a plurality of gods, would have been equally rapid

rapid and irresistible. Those, therefore, who thus artfully concealed it from vulgar inspection, when they found it applied by Christians to prove the divinity and attributes of the *true Messiah*, had it in their power, either by suppression or misrepresentation, in a great measure to prevent the full effect of inquiry. Much evidence of this kind has doubtless been suppressed, and much more would have been kept back, but for the indefatigable exertions of many celebrated Christian divines in minutely investigating the Hebrew rites, language, history, and traditions.

It remains, however, finally to be proved, that the Jewish rabbies themselves had as clear and distinct notions of a true Trinity as, it has been demonstrated, they have of a plurality of persons in the Unity of the divine essence; that the evidence for a Trinity in the divine essence, in the ancient Jewish scriptures, is as decisive as a nation, eternally relapsing into polytheism, *could bear* the revelation of it; and that this doctrine was clearly displayed by various lively and significant symbols peculiar to the Hebrews. They expressly affix the number of THREE to that essence; denominating the three persons, the three SE-

PHIROTH,* a word ſignifying SPLENDORS, and diſtinguiſh, as Chriſtians do, their perſonal characters and actions. I have obſerved, that, in the ſeptuagint, the Greek word προσωποι is occaſionally uſed to ſignify the perſons in the Godhead in as direct a ſenſe as they apply that term to the perſons of Adam and Eve.† With Jehovah, the peculiar and appropriate name of God, they join that of COCHMA, or wiſdom, and that of BINAH, or the underſtanding, according to thoſe paſſages cited before from the book of Wiſdom, ch. ix. 4. *Give me* WISDOM *that ſitteth by thy throne*; and from Proverbs iii. 19. *By* WISDOM *hath he founded the earth*; *by* UNDERSTANDING *hath he eſtabliſhed the heavens.* We have ſeen that the Jews thought thoſe two ſacred perſonages ſo eſſentially neceſſary and radically conſtituent parts of the divine eſſence, that they figuratively denominated them THE TWO HANDS OF GOD. This ſingular expreſſion is particularly uſed both in Jonathan and the

* I ſhall hereafter treat more at large of the SEPHIROTH, and the ſymbol by which they were repreſented.

† Thus alſo, according to our author, ſpeaks of them the rabbi Bechai, a famous commentator on the Pentateuch, in fol. 13, col. 2.

the Jerusalem Targum on Exodus xv. 17.* They say that God hath created the world by the second SEPHIRAH, or Wisdom, in the same manner *as the* SOUL *acts by her* BODY.† Of the third Sephirah, or Binah, there was a most ancient and memorable notion entertained by the Hebrew doctors; for, as they called the Logos the CREATOR, or FATHER, so they called the Binah the MOTHER *of the world* by the appellative IMMA. This fact is evinced by Allix in several quotations from ancient Jewish paraphasts; but, in particular, from the book Zohar and the Rabbi Menachem.‡ It is possible, that, from this ancient Hebrew similitude, the pagans might derive their first idea of the DEA MULTIMAMMIA, the many-breasted parent of all things, who supports, with her nutritious and

* The deviation of these commentators from the text, to express this favourite rabbinical notion, is very remarkable. In the original, according to the accurate translation of Pagninus, the passage stands: Sanctuarium tuum, Domine, quod firmaverunt MANUS TUÆ, or, as in the English Bibles, *The sanctuary, O Lord, which* THY HANDS *have established.* But JONATHAN writes: Domum sanctuarii tui, Domine, AMBÆ MANUS TUÆ fundaverunt; and, in the JERUSALEM TARGUM, it is expressed: Domo sanctuarii, Domine, quam AMBÆ MANUS TUÆ fundaverunt. Consult these Targums in Walton's Polyglot, tom iv. p. 131.

† Zohar apud Allix, p. 162.

‡ Rabbi Menachem in Pentateuchum, fol. 114, col. 2.

and abundant milk, the whole creation. It is likewiſe *poſſible* that all thoſe ideas, ſo common in the myſtic writers of the pagan world, of a certain GENERATIVE FECUNDITY appertaining to the divine nature, or, in other words, that the Deity was both MALE and FEMALE, (ideas repreſented in the temples of India by a very uſual, but a very degrading, ſymbol, too groſs to be here particularized,) originated in a miſconception of this Hebrew notion. The ſubject belongs rather to philoſophy than theology, and will be conſidered, with many others equally curious, under the article of Hindoo Literature: for the preſent I ſhall content myſelf with obſerving to the reader that there is a paſſage in Iſaiah lxvi. 9. which forcibly illuſtrates and corroborates the preceding conjecture. I give it in the Vulgate Latin, as I find it in Walton's Polyglot. Numquid ego, qui alias PARERE facio, ipſe non PARIAM? dicit Dominus. Si ego, qui GENERATIONEM ceteris tribuo, STERILIS ero? ait Dominus Deus tuus. In the more correct interlineary verſion of Pagninus, the Hebrew verb, tranſlated *pariam*, is rendered "*frangam matricem*,"* which ſeems to allude to what JOHN XERES, a learned and upright Jew, converted to

* See Walton's Polyglot on Iſaiah, tom. iii. p. 174.

to Chriſtianity in the laſt century by the force of the arguments adduced in its favour by Dr. Allix, obſerves, in obviating the objections raiſed againſt the miraculous conception, that the Talmudiſts aſſert that the Almighty alone has poſſeſſion of the *three keys*; by which they mean, *the key of the* WOMB, *the key of the* RAIN, *and the key of the* GRAVE.* Although the appellative of Jehovah be more particularly applied to the firſt Sephirah, or moſt ancient SPLENDOR, yet it is, in many parts of their writings, equally applied to the ſecond and third Sephirah. They particularly ſpecify the Chriſtian doctrine of the *emanation* of the ſecond and third perſon in the Trinity, and they even go ſo far in the book Zohar, as to propoſe the manner in which EVE was TAKEN from ADAM as an image of the *manner* of the emanation of the Wiſdom from the EN SAPH, or infinite ſource.† As, in Egypt, the triangle was, in ſucceeding ages, conſidered as a juſt ſymbol of the " numen

* See An Addreſs to the Jews, referred to before, by John Xeres, p. 83 and 84. As this proſelyte's character is atteſted by a number of merchants, who knew him in his native country of Saphia, on the coaſt of Barbary, and as the book is undoubtedly authentic, it cannot be too warmly recommended to the members both of the Chriſtian and Jewiſh community.

† Rabbi Menachem in Zohar, fol. 105, col. 3; and Allix, p. 169.

men triplex," ſo it is remarkable, that, in the ſame venerable book Zohar, the three branches of the Hebrew letter SCHIN are aſſerted to be a proper emblem of the three perſons that compoſe the divine eſſence.* They ſometimes call theſe three Sephiroth, SPIRITS; at other times, the three Δυναμεις, or POWERS; and, at other times, the three LIGHTS.† Thus we ſee that language was ranſacked for words, and nature explored for objects, to diſplay and to illuſtrate thoſe conceptions which they are by modern Jews and modern ſceptics audaciouſly denied ever to have entertained upon the ſubject.

If the myſtery of the Trinity cannot be found in the two firſt verſes of the firſt chapter of Geneſis, it is in vain to look for any clearer diſplay of it in any other page of the Old Teſtament. The ANCIENT OF DAYS of Daniel,

* Allix, p. 170, citing the Zohar, fol. 54, col. 2.

† "Rabbi H. Hagaon, who lived ſeven hundred years ago, ſaid there are THREE LIGHTS in God; the ANCIENT LIGHT, or Kadmon; the PURE LIGHT; and the PURIFIED LIGHT; and that theſe THREE make but ONE GOD." Allix's Judgement, p. 170. The ſame Rabbi Hagaon affirmed, "Hi TRES, qui ſunt UNUM, inter ſe proportionem habent, ut UNUM, UNIENS, et UNITUM. He had, in a preceding page, obſerved, Sunt PRINCIPIUM, et MEDIUM, et FINIS; et hæc ſunt UNUS PUNCTUS, et eſt Dominus univerſi. Ibid.

Daniel, the CREATIVE LOGOS of St. John, and the INCUMBENT SPIRIT of the paraphrasts, shine forth in that page with distinguished lustre; with rays intimately blended but not confounded. If the reluctant Christian will not discover it there, the ancient Hebrew, when, as yet, there existed no cause for dissembling, could; since not only the author of the Jerusalem Targum translates the word *bereschit* by *bacacama*, SAPIENTIA, but the rabbinical doctors, to express their notion of the THREE-FOLD POWER that made the world, in their cabbalistic way, in addition to that transmutation of words, asserted, that Bara denotes GOODNESS and Helohim POWER. Thus the world was created by the union of Almighty WISDOM, GOODNESS, and POWER. Others found a Trinity in the three Hebrew letters which form the word ברא, *created*, for א, or Aleph, being the initial letter of the Hebrew alphabet, is a known symbol of the Father; ב, or Beth, imports the Son; and ר signifies Ruah, the Spirit. The reader, who has the curiosity to see very considerable and express testimony of this nature, demonstrating that the ancient rabbies, in their interpretation of Scripture, were not in reality uninfluenced by similar ideas to those which Christians entertain concerning these verses, may

find, in Kircher,* abundance of proofs, and particularly in that father's extracts from the author Rabbi Hakadosch, from whom the above quotation is taken, a rabbi so highly celebrated for his piety as to have the title of *holy* conferred on him by his nation. When I mention the word TRINITY, a word generally denied to be known to the Jews, I do it not only on the authority of Calmet, who asserts, from Raymond Martin and Galatine, that the Chaldee paraphrasts and ancient rabbies make express mention of the TRINITY in the term שלישית, Shalishith, or Trinitas; and of the THREE HYPOSTASES that compose it in the words שלשה באחד, Tres in Uno; and in אחד בשלשת, Unus in Tribus:† but I shall add out of Kircher an entire sentence of the same Hakadosch, in which all the persons in the Trinity are expressly mentioned. It is exceedingly remarkable, that, in this very Hebrew sentence, are comprised the mysterious forty-two letters, which, according to the cabbalists, form another of the names of God.

אב אלהים בן אלהים רות הקדש אלהים שלשה באחד אחד בשלשה:‡

Pater

* See Œdipus Ægyptiacus, tom. i. p. 542.

† Consult Calmet's Dictionary on the word Trinity.

‡ R. Hakadosch apud Kircher Œdipus Ægypt. tom. ii. p. 246.

Pater Deus, Filius Deus, Spiritus Sanctus Deus, Trinus in Unitate et Unus in Trinitate.

The following paſſage, which I ſhall give from ſacred writ, unabridged, has, with great propriety, been conſidered by moſt commentators as directly alluſive to the three perſons in the holy Trinity: *And the Lord appeared unto him,* (Abraham,) *in the plains of Mamre, as he ſat in the tent-door in the heat of the day. And he lift up his eyes and looked, and, lo!* THREE MEN *ſtood by him; and when he ſaw them, he ran to meet them from the tent-door, and bowed himſelf toward the ground, and ſaid,* MY LORD.* Dr. Bedford has remarked on this paſſage, that the vowels are added to make it in the plural number, but that Abraham ſpeaks afterwards to them in the ſingular: *If I have found favour in* THY *ſight;* and that he prays to them as the ONE JEHOVAH.† There is alſo an obſervation of Philo on this text, which very much corroborates the ſenſe affixed to it by Chriſtian divines. He ſays the whole paſſage contains a latent *myſtical meaning,* not to be communicated to every one; and that, according to this myſtical ſenſe, here was denoted ὁ ὢν, the great

 Jehovah,

* Gen. xviii. 1, 2, 3.

† Sermons at Lady Moyer's Lectures, p. 49.

Jehovah, with his two Δυναμεις, of which one is called Θεος and the other Κυριος.*

It would be ſacrificing the cauſe for which I contend were I not, among theſe evidences of a Trinity, in the Old Teſtament, to enumerate that text which the Jews every morning and evening conſtantly recite, and call THE SHEMA: *Hear, O Iſrael, the* LORD, *our* GOD, *is one* LORD. Deut. vi. 4. *They*, indeed, urge this as an unanſwerable argument againſt the Trinity, but with what juſtice will be fully conſidered hereafter.

The following form, in which the high prieſt was commanded ſolemnly to bleſs the aſſembled people, has likewiſe been juſtly conſidered as indicative of the three perſons in the Godhead, as well as in ſome degree deſcriptive of the ſeveral characters of the great FATHER and PRESERVER of all things, of the radiant and benevolent LOGOS, and of that SPIRIT who is emphatically called the Comforter and Giver of *peace*. *The* LORD *bleſs thee and keep thee. The* LORD *make his face to ſhine upon thee, and be gracious unto thee. The* LORD *lift up his countenance upon thee, and give thee peace.*† This triple repetition of the awful name of Jehovah, incommunicable

* Philo Jud. de Sacrificiis Abelis et Caini, p. 103, D.

† Numb. vi. 24, 25, 26.

communicable to any being under the rank of Deity, and the triple benediction accompanying it, pronounced, according to rabbi Menachem, cited both by Poole and Patrick on this passage, *each time in a different accent*, is the more remarkable, because, at the period of pronouncing it, the high priest, in the elevation of his hands, constantly " sic digitos composuit ut TRIADA exprimerent;" disposed his fingers in such a manner as to express a TRINITY.* But of this mode of symbolizing the triune Deity, I shall hereafter have something additional, and not less curious, to report from Kircher. To the peculiarly-strong collateral evidence thus adduced, I shall add a few other passages from sacred writ, which to me appear conclusive on the point under consideration.

In the following most sublime language the great inspired prophet Isaiah describes a vision which he was permitted to have of the eternal glory. *I saw the* LORD *sitting upon a throne, high and lifted up; and his train filled the temple. Above it stood the Seraphim, each with six wings; and one cried to another, and said,* HOLY, HOLY, HOLY, IS THE LORD OF HOSTS, *the whole earth is full of his glory.* That this repetition

* Vide RAMBAM, et SALOMON BEN JARRHI, apud Kircher

petition was not merely the effect of profound veneration in the Seraphim; but that, by it, a Trinity was really adored, appears equally evident from what almost immediately follows, which, if I am not mistaken proves still more—something greatly resembling that very TRINITY IN UNITY, for which we have all along contended. *Also I heard the voice of the* LORD, *saying, Whom shall I send, and who will go for* US.* In the Revelations, it is said, that the four sacred animals, which compose the Cherubim that support the everlasting throne, *rest not day and night, saying,* HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, *which was, and is, and is to come.*†

It is not, however, alone in solemn acts of BENEDICTION and THANKSGIVING that the number THREE is repeated; a sacred Triad is, in the following passage, the immediate object of PRAYER, the prayer of the pious Daniel; and we may rest assured that, in making it, the prophet used *no vain repetition.* O LORD, *hear*; O LORD, *forgive*; O LORD, *hearken, and do*; *defer not for thine own sake,* O MY GOD! Dan. ix. 19. In this passage the TRINITY appears to be as plainly intimated, by the invocation of the three persons who compose it in

* Isaiah, vi. 3, 8. † Rev. iv. 8.

in the former part of the ſentence, as the UNITY is by the addreſs to the collective Godhead in the latter portion of the ſentence. A ſimilar paſſage and a kindred mode of phraſeology occur in Iſaiah: THE LORD *is our judge*, THE LORD *is our law-giver*, THE LORD *is our king*: HE *will ſave us*. Iſaiah xxxiii. 22. In the very ſame evangelical prophet, the Immortal Being, who, at verſe 12 of chap. xlviii. had denominated himſelf PRIMUS et NOVISSIMUS, THE FIRST and THE LAST, and who conſequently was the Redeemer of Iſrael, in the 16th verſe of that chapter, declares, *And now the* LORD GOD *and his* SPIRIT *hath ſent* ME. In this verſe, either each perſon in the Trinity is expreſſly particulariſed, or we muſt allow the *idiom* to be very ſingular indeed; for, it is an *idiom* unprecedented before in any known language of the earth. The paſſages cited above are ſufficient to prove that this doctrine, if not revealed, for a reaſon given before, in ſo many expreſs terms, is at leaſt very forcibly intimated in the Old Teſtament; and, on an impartial examination, we ſhall find it plainly inculcated, where no ſuch reaſon for ſhading it under a myſterious veil ſubſiſted, viz. in the *New Teſtament*.

The three persons in the holy Trinity are there clearly brought before our view in the following promise of the Messiah to his inquiring disciples: *The* COMFORTER, *which is the* HOLY GHOST, *whom* THE FATHER *will send in* MY NAME, HE *shall teach you all things.* John xiv. 26. It was here necessary to explain to them who was the promised Comforter, but not who was the Holy Ghost; nor yet that the Holy Ghost was a person and not a quality or attribute; for, it was HE who was to TEACH them all things. The same august personage in another place declares, *When* THE COMFORTER *is come, whom* I *will send unto you from* THE FATHER, *even the* SPIRIT OF TRUTH, *who procedeth from the* FATHER, HE *shall testify of* ME. John xv. 26.

Since so profound a scholar in Greek literature as Mr. Porson, actuated as he himself professes, and as I am convinced he was actuated, by the sole love of truth, has offered such solid arguments to evince the possible spuriousness of the text allusive to the *three heavenly Witnesses*, I shall not here cite it, because the laying any stress upon evidence in the least degree disputable would be injudicious. In fact, this doctrine needs not the support of any dubious text whatsoever when there

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are ſo many others corroborative of it in the New Teſtament, full as pointed as that omitted, and of authority that cannot be diſputed. The beſt evidence, it will be ſtill allowed, that can poſſibly be brought upon this ſubject is that of our bleſſed Saviour himſelf, and his expreſs teſtimony has been already produced; but his language is even ſtill more decided in the following paſſage, where he ſolemnly commands his diſciples *to go and teach all nations; baptizing them in the name of the* FATHER, *and of the* SON, *and of the* HOLY GHOST. Mat. xxviii. 19. There is a very remarkable paſſage not I think ſufficiently attended to in St. Paul to the Corinthians, in which not only the perſons, but the operations more peculiarly appropriate to each of thoſe perſons, ſeem to be diſtinctly ſpecified. *Now there are diverſities of* GIFTS, *but the* SAME SPIRIT; *and there are diverſities of* ADMINISTRATIONS, *but the* SAME LORD; *and there are diverſities of* OPERATIONS; *but it is the* SAME GOD, *who worketh all in all.* 1 Cor. xii. It is unneceſſary to ſwell this increaſing volume with an enumeration of all the various texts upon a point ſo obviouſly manifeſt in the New Teſtament; and, therefore, I ſhall cloſe this part of the evidence by an inſertion of another paſ-

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ſage of the ſame inſpired apoſtle in this epiſtle, which indeed may well ſerve in the place of a hoſt of them. *The grace of our* LORD JESUS CHRIST, *and the love of* GOD, *and the communion of the* HOLY GHOST, *be with you all.* 2 Corinth. xiii. 14.

After bringing before the view of the reader the preceding ſolid body of evidence, which ſummed up together amounts to little leſs than demonſtration, eſpecially when it ſhall be conſidered from what high authority no inconſiderable portion of that evidence is derived, I might ſtand excuſed from citing the teſtimony of Philo, were not that teſtimony too pertinent and too important to be entirely omitted. To the objection, that Philo's mind was deeply infected with the prevailing philoſophy of the times, or, in other words, that he *platonized*, it will be ſufficient for the preſent to reply, that, if Philo *platonized*, Plato, long before the age of Philo, *judaiſed*, as will be amply evinced in a future page. His opinion of a certain plurality exiſting in the Deity has been noticed before; as well in that remarkable paſſage preſerved to us by Euſebius, (for the original does not appear in any edition of Philo's works now extant,) relative to the δευτερον Θεον, or ſubordinate God, as in the quotations

quotations recently adduced to establish the divinity of the third Sephirah. I shall now likewise add, that Philo is as express as words can enable him to be on the limitation of the number of those persons to THREE, as is evident in the following passages, well known, and frequently referred to, for the illustration of this subject. I have not room to insert them at length, (though the purport of them all is much elucidated by the sentences which immediately precede and follow) but shall faithfully give the substance. In the first of the remarkable passages alluded to, which occurs in the tract on the Cherubim, speaking of the eternal ENS, or ὁ ὢν, he asserts, that, "in the ONE TRUE GOD there are two supreme and primary Δυναμεις, or POWERS, whom he denominates Αγαθοτητα και Εξυσιαν, that is, GOODNESS and AUTHORITY; and that there is a THIRD AND MEDIATORIAL POWER between the two former, who is the Λογος."* In the second, which is that in his dissertation concerning the sacrifices of Abel and Cain,† Philo is still more explanatory; for, speaking of the same ὁ ὢν appearing to Abraham, he acquaints us that "HE came attended by his two most high

* Vide Philonis Judæi Dissert. de Cherubim, p. 86, F. G.

† Dissert. de Sacrificiis Abelis et Caini. p. 108. B.

high and puissant powers, PRINCIPALITY and GOODNESS; εις ων ο μεσος τριτ]ας φαντασιας ενειργαζετο τη ορατιχη ψυκη; "HIMSELF in the middle of those POWERS; and, though ONE, exhibiting to the discerning soul the appearance of THREE." In a third passage he is still more decisive; for, he says, Πατηρ μεν των ολων ο μεσος, "the FATHER OF ALL is in the middle;" and, as if to prevent any possibility of those POWERS being mistaken for mere attributes, he assigns to each of them active personal properties, and denominates one the POWER CREATOR and the other the POWER REGAL. He then adds, the POWER CREATOR is Θεος, God; the REGAL POWER is called, Κυριος, Lord.*

I am now to demonstrate that the ancient Jewish rabbies absolutely, although not publicly, professed the doctrine of a Trinity, by a more particular examination of their various allegorical allusions on the subject, and the symbols by which they typified it. Those symbols, so far as objects in the animated world were concerned, must necessarily be very few in number; since, to form the image or similitude of a living creature, divine or human, they considered in some degree as an infraction of the second commandment. Their figures

* Dissert. de Abrahamo, p. 287, F.

figures of the CHERUBIM, therefore, made by the command of the Deity himſelf, are the only emblems of that kind alluſive to the plurality which it will preſently appear they *did* believe to exiſt in the Godhead. But, in the moral and intellectual world, to what an extent the Jews, as well as all the other orientals, carried their ſymbolical alluſions, when the ſymbol did not tend to promote idolatry, is evident from a multitude of allegories and compariſons to be found in the rabbinical and talmudical books. The reader may form ſome judgement both of their proneneſs to ſymbolize, and their mode of ſymbolizing, from the following very curious paſſage in the MISCHNA.* R. Akiba aſks, " Why do they tie a ſcarlet ſtring upon the head of the ſcapegoat?" The anſwer returned is, " Becauſe it is ſaid, *though your ſins be as ſcarlet, they ſhall be as white as ſnow.*" Iſaiah i. 18. Indeed we need not deſcend ſo low down as to the period when the MISCHNA was written, ſince we find this ſtyle of writing prevailing ſo early as the days of Solomon, whoſe book of PROVERBS is a remarkable proof of the predominancy of this ſymbolical mode of enforcing truth. The famous

* Vide MISCHNA, lib. Shabbath, tom. ii. cap. 9. p. 56. ...ore Surenhuſio. Amſterdam, 1699.

mous book Zohar, and the Sephir Jetzira, are crouded with ſimilies and hyperboles in the oriental way, and the pages of Philo are ſo gaudily arrayed in this kind of decoration as very often to obſcure, rather than to elucidate, his ſubject. Of the two former books, ſince, through the medium of Dr. Allix, I have had ſuch frequent occaſion to refer to them, and muſt ſo often cite them in the ſucceeding pages, the reader may poſſibly not be diſpleaſed with a ſhort account of each from Mr. Baſnage, the faithful hiſtorian of the latter Jews.

The myſteries of the CABBALA were, according to the Jews, originally taught by the Almighty himſelf to Adam in the garden of Paradiſe. In them, they aſſert, are wrapt up the profoundeſt truths of religion, which, to be fully comprehended by finite beings, are obliged to be revealed through the medium of allegory and ſimilitude; in the ſame manner as angels can only render themſelves viſible upon earth, and palpable to the ſenſes of men, by aſſuming a ſubtle body of refined matter. All the patriarchs of the ancient world had their ſeparate angels to inſtruct them in theſe myſterious arcana; and Moſes himſelf was initiated into them by the illuſtrious ſpirit, METATRON. This cabbaliſtic knowledge, or *knowledge traditionally*

tionally received, (for that is the import of the original word KABBAL,) was, during a long revolution of ages, tranſmitted verbally down to all the great characters celebrated in Jewiſh antiquity; among whom, both David and Solomon were deeply converſant in its moſt hidden myſteries. Nobody, however, had ventured to commit any thing of this kind to paper, before SIMEON JOCHAIDES, a famous rabbi and martyr, of the ſecond century, by divine aſſiſtance, as the Jews affirm, compoſed the ZOHAR. I have not room to inſert, from M. Baſnage, any more particular account of the contents of this famous book, than that it abounds with myſtical emblems, and a ſpecies of profound ſpeculative divinity, unfathomable, for the moſt part, by thoſe who are unacquainted with the peculiar cuſtoms, manners, and cabbaliſtical theology, of the Hebrews.* Amidſt, however, a vaſt maſs of matter, and a confuſed jargon of ideas, to be expected from a compoſition which combines the notions of ſo many various people and of ſuch different periods, much ſolid information is to be gleaned; and, though both the age and credit of the book have been attempted to be ſhaken by ſome Chriſtians of unitarian

* See Baſnage's Hiſtory of the Jews, p. 185.

nitarian principles, yet, as Dr. Allix obſerves, its authenticity was never doubted by the Jews themſelves. It is a treaſure of the moſt ancient rabbinical opinions in theology; and, of its fidelity in detailing thoſe opinions, the ſame author has advanced this remarkable proof, that the very ſame notions which prevail in the Zohar are to be found in the beginning of the Rabboth, which books the Jews aſſert to be more ancient than even the Talmud.* Thus, were the Zohar annihilated, ſufficient evidence would not be wanting to eſtabliſh the facts for which we contend.

The Sephir Jetzirah, or book of the Creation, is the compoſition next in cabbaliſtic fame to the Zohar; and though, without any foundation, aſcribed to the patriarch Abraham, yet it undoubtedly contains ſtrong internal evidence of very remote antiquity. Rabbi Akiba, one of the moſt renowned for learning among all the Jewiſh doctors, who flouriſhed in the beginning of the ſecond century, is ſuppoſed to have been the real author. Abraham Poſtellus, cited in page 322 preceding, firſt preſented this famous book to the Chriſtian world, with a Latin tranſlation and a commentary printed at Paris in 1552; Rittangelius,

* Allix's Judgement of the ancient Jewiſh Church, p. 177

Rittangelius, a converted Jew, publiſhed another Latin verſion of it, at Amſterdam, 1642, with large explanatory notes, both by himſelf and other learned men of that period. The rage and hatred of AKIBA againſt the Chriſtians were ſo intenſe, that he is aſſerted by father Pezron* to have altered the Hebrew text to anſwer a particular objection urged by them againſt the Jews. If, therefore, any arguments, in favour of the Trinity, ſhould be diſcovered in the Sephir Jetzirah, they cannot fail of having additional effect upon the mind of the reader, when coming from ſo hoſtile a quarter. But there *are* ſuch arguments in that book, and Rittangel has principally founded upon them a moſt elaborate defence of the Trinity. The reader will not be ſurprized at this apparent inconſiſtency in Akiba, when I inform him, that though this furious zealot could act thus treacherouſly and malignantly againſt the adherents of Jeſus Chriſt, yet there was *a Meſſiah* who appeared in his own time, *i.e.* about the year 136 after Chriſt, in whom he believed the ancient prophecies

* See the paſſage extracted from this father in the article Akiba in the General Dictionary, which article confirms the particulars here mentioned relative to that famous rabbi. It was written by SALE, who publiſhed THE CORAUN.

phecies to be fulfilled. This was that famous impoſtor, named BAR-COCHEBAS, whoſe rapid ſucceſs and ſanguinary devaſtations through all Paleſtine and Syria filled Rome itſelf with alarm and aſtoniſhment. In this barbarian, ſo well calculated by his cruelty to be the Meſſiah, according to the perverted conceptions of the Jews, Akiba declared that prophecy of Balaam, *a ſtar ſhall riſe out of Jacob*, was accompliſhed. Hence the impoſtor took his title of BAR-COCHEBAS, or *ſon of the ſtar*; and Akiba not only publicly anointed him KING OF THE JEWS, and placed an imperial diadem upon his head, but followed him to the field at the head of four-and-twenty thouſand of his diſciples, and acted in the capacity of maſter of his horſe. To cruſh this dangerous inſurrection, which happened in the reign of the emperor Adrian, Julius Severus, prefect of Britain, one of the greateſt commanders of the age, was recalled and diſpatched from Rome, who retook Jeruſalem, burnt that metropolis to the ground, and ſowed the ruins with ſalt. A deſtiny more terrible, than even that to which the mad enthuſiaſm of Akiba had been the occaſion of dooming ſo many thouſand Chriſtians, now awaited the patron of the pretended Meſſiah; for, Adrian ordered his fleſh

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to be torn off with iron combs, and the remains of his lacerated body to be afterwards consumed by a slow fire. Bar-Cochebas himself perished in the attack upon BETHER, a strong city not far from Jerusalem, whither he had retired with an innumerable multitude of his followers, and the Jewish History, sufficiently bloody as it is in every page, records no fact more horrible than the promiscuous and undistinguished slaughter of those Jews.*

Before I can proceed to the consideration of certain symbols, peculiar to the Hebrews, from which it is evident their forefathers had, if not the most perfect, yet very strong, conceptions of such a plurality of persons existing in the divine essence, as Christians denominate a Trinity, it is necessary that the last and most formidable argument, which has been urged by modern Judaism to overthrow this grand tenet of the Christian church, should be attentively examined. In the first book, which is entitled BERACOTH, or *blessings*, of that famous code of Hebraic traditional laws,

* Consult, for what relates to the rabbinical accounts, Basnage's Hist. of the Jews, p. 518, and the various authors cited by that historian: and, for what concerns the Romans, Taciti Annal. Lib. iv. p. 126. Edit Variorum, 1673.

the MISCHNA,* it is enjoined, as an indifpenfable duty, to every Jew, that twice at leaft in each day, that is, at the time of rifing in the morning, or rather at the *rifing of the fun*, and at the period of retiring to reft, or *fun-fet*, he fhould folemnly recite what is there called the SHEMA, which confifts of thefe words: *Hear, O Ifrael, the Lord, our God, is one Lord.* This cuftom, which is as ancient as the days of our Saviour, if not as that remote period when the law was given from Sinai, they have founded upon the following paffage in Deuteronomy: *And thefe words, which I command thee this day, fhall be in thine heart, and thou fhalt teach them diligently unto thy children, and fhalt talk of them when thou fitteft in thine houfe, and when thou walkeft by the way, and when thou* LIEST DOWN, *and when thou* RISEST UP. Deut. vi. 7. Their daily and undeviating cuftom of reciting the text preceding, in confequence of thefe words, is, as Bifhop Patrick on the paffage obferves, "to take the precept in a very dilute fenfe." The anfwer, however, of our Lord to the inquifitive lawyer, as it plainly alludes to this precept, fo it apparently juftifies the confequent ufage. His queftion was,

* See MISCHNA, Title Beracoth, tom. i. p. 1, editore Surenhufio, 1698.

was, *Which was the firſt and great commandment of the law?* to which Jeſus anſwers in the words of the SHEMA, HEAR, O ISRAEL, THE LORD, OUR GOD, IS ONE LORD. Mark xii. 29. From this anſwer of our Saviour, it has been ſuppoſed, by ſome learned commentators, that he not only adopted the cuſtom himſelf, but farther complied with the attendant precept in the following verſe, and alſo wore the phylactery. This prayer is called the SHEMA, becauſe SHEMA is the initial word of the Hebrew ſentence ſo repeated, and ſignifies *Hear*.

The JEWS, I have obſerved, urge the daily recitation of this text, ſo expreſs upon the *Unity of God*, as an unanſwerable argument againſt the doctrine of the Chriſtian Trinity. But, while they do this, they have acknowledged, that it is ſomewhat extraordinary and perplexing that the name of God ſhould be thrice repeated;* and, as to the CHRISTIANS themſelves, againſt whom it is urged as an argument ſo irrefragable, *they* are almoſt unanimous, that,

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* See Biſhop Patrick on the paſſage, who makes this remark, and immediately adds, "The Jews confeſs that here are meant three MIDOTH, or properties; which they ſometimes call three FACES, or EMANATIONS, or SANCTIFICATIONS, or NUMERATIONS, though they will not call them three PERSONS." Tom. v. p. 100. quarto, 1700.

in this very ſentence, there is a plain indication of a Trinity. If the reader will turn to the original in the Hebrew Bible, he will there find, in the firſt and laſt words of this text, two letters of an uncommon magnitude, viz. the ע, ain, and the ד, daleth, of which a ſimilar inſtance does not occur in the whole volume of the ancient ſcriptures. The remarkable diſtinction of theſe letters, the Jews themſelves allow, was intended to denote a deep and latent myſtery in the words. But ſince, in enforcing the Unity of God, a doctrine ſo plainly and expreſſly inculcated in this and various other paſſages, no *myſtery* could be intended, their opponents, with great juſtice, apply it to mean the myſtery of the Trinity in Unity. " They inſiſt that it alludes to the *manner* in which God is ONE; that the Unity of the divine Eſſence is an Unity that has nothing in common with that of other beings which fall under number, and that, as the Jews in their book of prayers expreſs it, God is *unus non unicus*."* The Hebrew text, literally tranſlated, runs thus: *Hear, O Iſrael,* JEHOVAH, OUR GOD, JEHOVAH, ONE; and Dr. Bedford, a very excellent Hebrew ſcholar, obſerves

* Allix's Judgement, p. 121, 268, in the latter of which pages the original Hebrew is quoted.

ſerves that this mode of rendering the paſſage perfectly agrees not only with the Hebrew text, but with the mode of accenting uſed by the ancient Jews, "for, the accent peſick, between the two laſt words, being a diſtinguiſhing accent, requires ſome pauſe or ſtop."*

As a farther illuſtration of this text, I ſhall now, according to my promiſe in page 474, preſent the reader with a paſſage which the authors of the Univerſal Hiſtory have extracted from a production which I have not been ſo fortunate as to procure. "Rabbi SIMEON BEN JOCHAI, in his Zohar, a book by the Jews acknowledged to have been written before the Talmud, if not before Chriſt, quotes the expoſition of this text by Rabbi Ibba to this purport: that the firſt of theſe ſacred appellatives of Jehovah, which is the incommunicable name of God, means THE FATHER; by Elohim is meant THE SON, who is the fountain of all knowledge; and by the ſecond Jehovah is meant THE HOLY GHOST, proceeding from them, and he is called ACHAD, ONE; becauſe GOD IS ONE. Ibba adds, that this myſtery was not to be revealed till the coming of the Meſſiah. The author of the Zohar goes on and applies the word HOLY, which is

* Sermons at Lady Moyer's Lectures, p. 53, oct. 1741.

thrice repeated in the viſion of Iſaiah, to the THREE PERSONS in the Deity, whom he elſewhere calls THREE SUNS, or LIGHTS; THREE SOVEREIGNS, WITHOUT BEGINNING AND WITHOUT END!"* Although it by no means appears that this daily and punctual recitation of the SHEMA is abſolutely commanded the Jews in holy writ, yet it will readily be acknowledged that the worſhip of *one God* was not only enforced by the firſt precept of the decalogue, but by the whole weight of the legiſlative authority of Moſes, and by all the addreſſes to the Deity of the prophets who ſucceeded him. The reaſon of the Unity being ſo expreſſly inſiſted upon is evident.

Early and univerſally as the ancient pagan world was immerſed in the groſs darkneſs of polytheiſm, the UNITY OF GOD was thus inceſſantly inculcated upon the choſen people of Jehovah, to preſerve them unſpotted from the idolatrous pollutions of their Aſiatic neighbours. Jehovah, therefore, is called the ONE GOD in oppoſition to the multifarious deities, the innumerable idols, of Aſſyria and Egypt, not in oppoſition to, or in degradation of, thoſe two ſacred perſonages,

* See the Ancient Univerſal Hiſtory, vol. iii. p. 12, firſt octavo edition.

ſonages, who, in various places of holy writ, are peculiarly diſtinguiſhed by the ſame auguſt title of Deity, and whoſe claims to divinity are therefore eſtabliſhed upon that laſting baſis. Jehovah is denominated the TRUE GOD in contradiſtinction to the falſe BAALIM and the baſe CABIRI, and not in diſparagement of his co-equal and co-eſſential participators of the eternal throne. He is called the LIVING GOD in deriſion of the inanimate deities which were fabricated of wood and marble, of gold, ſilver, and meaner metals; deities who had *eyes, yet ſaw not; ears, and heard not; mouths, and taſted not.*

JEHOVAH then indicates the unity of the eſſence; ELOHIM, as has been repeatedly obſerved, points out that, in this unity, there is a plurality exiſting, in a manner of which we can at preſent have no clear conception, no more than we have of other parts of the myſterious œconomy of the inviſible world. In regard to the obſtinate infidelity of the Jews, who perſiſt in conſidering the latter word as ſingular, there ſtill remains one unanſwerable argument againſt them mentioned by M. Baſnage; for, when hard preſſed on this point, their anceſtors conſtantly anſwered, that the plurality implied in it relates to the attributes of

of God, his goodneſs, his wiſdom, and his power. Thus, alſo, when they are preſſed in reſpect to the phraſe, LET US MAKE, they obviate every idea of its being only a term expreſſive *merely* of the eminent dignity of the ſpeaker, when they refer us for an explanation of it to his BETH DIN SHEL MAALA, or *houſe of counſel.* They likewiſe affirm that Moſes, to whom they are unanimous the Spirit of God dictated, even to the very words which he wrote, on a ſudden withdrew his hand when he was about to write the words, *Let* US *make man after* OUR *own image*; repreſenting to the Deity that his Unity would be injured by ſo polytheiſtical an expreſſion, and that it would be the means of eſtabliſhing upon his authority the pernicious doctrine of TWO PRINCIPLES: but the Deity again and again aſſured him that he muſt write as he had dictated, without perplexing himſelf with the conſequences that might ariſe to thoſe who were reſolved to err.*

The compound figures of the CHERUBIM, which are deſcribed in Ezekiel as attendant upon the eternal SHECHINAH, have been conſidered, by authors of high repute, not only as indicative of a plurality in the Godhead but

* Baſnage's Hiſtory of the Jews, p. 287.

but as ſtrikingly emblematical of the peculiar attributes of the three auguſt perſonages who compoſe it. As an extended conſideration of this ſtupendous ſymbol will lead to an elucidation of many obſcure points in the general theology of Aſia, and will gradually lead us back to the ſubject more immediately before us, *the theological rites of Hindoſtan*, I ſhall eaſily obtain the pardon of my readers for going hereafter pretty much at large into a ſubject at once ſo curious and ſo profound. For the preſent let us attend to that very celebrated ſymbol of Deity, its emanations and attributes, called by the cabbaliſts THE SEPHIROTH.

To enter with any minuteneſs into the myſteries of the Sephiroth, in which are contained the profoundeſt arcana of their art, would be a taſk equally tedious and unprofitable. I ſhall principally confine myſelf to the conſideration of what the moſt reſpectable of their rabbies have written concerning thoſe *three ſuperior Sephiroth* which have been generally eſteemed by Chriſtian divines, who have made the Jewiſh antiquities their ſtudy, as alluſive to the Trinity. The plural term SEPHIROTH may be underſtood in a two-fold acceptation: in its proper and primary ſenſe it ſignifies

ſignifies ENUMERATIONS, but, by the cabbaliſts, it is more generally uſed in the ſenſe of SPLENDORS, from a Hebrew root ſignifying to ſhine with the purity and brightneſs of the SAPPHIRE STONE, as the word is rendered in Exodus xxiv. 10. Underſtood in this latter ſenſe, the expreſſion is eminently illuſtrative of the meaning of the cabbaliſts, ſince the Sephiroth are repreſented as iſſuing from the ſupreme En Saph, or infinite ſource, in the ſame manner as LIGHT iſſues from the SUN. The whole number of the Sephiroth is TEN, and they are repreſented in the writings of the cabbaliſtic doctors by various ſymbols; ſometimes by the figure of a tree with extended branches, and, at other times, by ten different circles included one within the other, and gradually leſſening to the centre. The former ſymbol required too large a plate for the ſize of an octavo volume, but there is annexed an engraving of the latter from M. Baſnage. The tree of the Sephiroth is a very curious ſymbol and very much reſembles, ſays Calmet, what, in the ſchools, they call PORPHYRY'S TREE, to ſhew the different categories of ENS, or Being. Of this tree the rabbi SCHABTE in the book Jetzirah writes as follows: Arbori ſunt radices, et de radice con-

ſurgit

ſurgit germen, et de germine prodeunt rami, et ſunt TRES GRADUS, RADIX, GERMEN, RAMI; et totum hoc eſt ARBOR UNA: tantum hæc eſt differentia inter illas, abſconditum et manifeſtum; quia radix, quæ eſt abſcondita, patefacit influentiam ſuam in germine, et unit ſe germini; germen vero manifeſtat influentiam ſuam in ramis, et unit ſe ipſis ramis qui pullulant ex ipſo, et in ſumma omnes adherent, et uniunt ſe ipſi radici, quòd niſi influentia radicis eſſet germen, rami omnes exſiccarentur, ita ut eam ob cauſam hæc arbor vocetur UNA.* The ſubſtance of which paſſage is, that, as the tree is compoſed of the root, the trunk, and the branches, and theſe are inſeparable, ſo is the ſupreme Being, who may be denominated the ROOT, inſeparable from the other Sephiroth, who may be conſidered as the branches, and as receiving all their virtue and nouriſhment from that root.

M. Baſnage, indeed, who has entered very extenſively into the ſubject of the Sephiroth, has adopted on this ſubject the ſentiments of the modern Jews whoſe hiſtory he writes, and is of opinion that all the ten Sephiroths are alike to be conſidered as the attributes of God, and blames Chriſtians for taking advantage of the

* Sephir Jetzirah apud Œdipus Ægypt. tom. ii. p. 297.

the rapturous expreſſions which the Jews make uſe of on that ſubject to make them ſpeak of the doctrine of a Trinity. To obviate the ill effects which may ariſe from the authority of that hiſtorian, it is neceſſary to demonſtrate to the reader, that, whatever may be the ſentiments of the *modern* Jews, their anceſtors made a very conſiderable diſtinction in regard to the three ſuperior Sephiroths whom they invariably regarded as PERSONALITIES, whereas the ſeven inferior were alone conſidered as *attributes*. The writer, laſt cited from the Sephir Jetzirah, is deciſive upon this point; for, almoſt immediately after, he adds, CORONA SUMMA, quæ eſt myſterium centri, ipſa eſt radix abſcondita, et TRES MENTES SUPERIORES ſunt germen, quæ uniunt ſeſe in centro, quod eſt radix earum; SEPTEM vero NUMERATIONES quæ ſunt rami, uniunt ſe germini quod refert mentes, et omnes ſe uniunt in centro, quod eſt radix in myſterio nominis radicalis et eſſentialis, quæ radix influit in omnes, et unit omnes influentiâ ſuâ. Hence they call the ſeven laſt MIDDOTH,* or Meaſures, that is to ſay, the attributes and characters which are viſible in the works of God, and this is confeſſed in plain words by the great cabbaliſt, rabbi

* Sephir Jetzirah apud Œdip. Ægypt. tom. ii. p. 297.

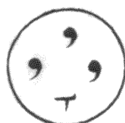
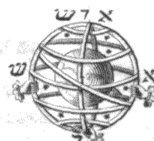
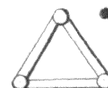
rabbi Menachem de Rekanati, Tres primariæ numerationes quæ ſunt INTELLECTUALES, non vocantur MENSURÆ.*

The firſt Sephirah, who is denominated KETHER, the crown; KADMON, the pure light; and EN SAPH, the infinite; is the omnipotent FATHER of the univerſe; according to that ſpirited exclamation in Iſaiah xxviii. 5. *In that day ſhall the Jehovah of hoſts be for a* CROWN OF GLORY *and* for *a* DIADEM OF BEAUTY *unto the reſidue of his people.* The ſecond is the COCHMA, whom we have ſufficiently proved, both from ſacred and rabbinical writings, to be the creative WISDOM. The third is the BINAH, or heavenly INTELLIGENCE, whence the Egyptians had their CNEPH, and Plato his Νȣς δημιȣργος. He is the HOLY SPIRIT who inſpired the prophets, and who, although in a very different manner from that CNEPH and that Νȣς, pervades, animates, and governs, the boundleſs univerſe. I have obſerved, in a note in a former page, that rabbi Hagahon affirmed that there were three lights in God, THE ANCIENT LIGHT, the PURE LIGHT, and the PURIFIED LIGHT. By this expreſſion the rabbi undoubtedly meant the three firſt Sephiroth, and the idea of Hagahon may

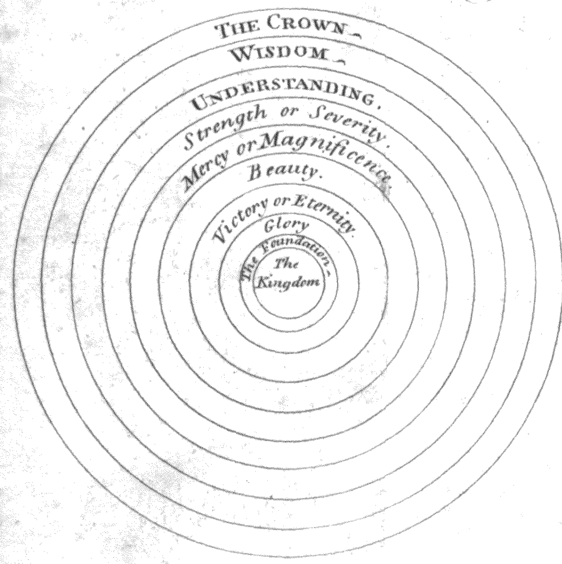
* Rabbi Menachem cited by Rittangel in the notes to his edition of the Sephir Jetzirah, p. 193.

may be very plainly traced both in the apocryphal and genuine books of Scripture. This rabbinical notion of the THREE LIGHTS discovers itself in the book of Wisdom vii. 26. WISDOM (Chochma, the second Sephirah) *is the* BRIGHTNESS *of the* EVERLASTING LIGHT, *the* UNSPOTTED MIRROR *of the power of God, and the* IMAGE *of his goodness.* An expression also remarkably similar occurs in St. Paul himself, who, having been brought up at the feet of Gamaliel, was, we may well suppose, fully acquainted with all the doctrines of the ancient synagogue; for, speaking of Christ, he calls him *the* BRIGHTNESS *of his Father's* GLORY, *and the* EXPRESS IMAGE *of his person.* Heb. i. 3. It is not improbable that, in allusion to this very ancient symbol of the Tree of the Sephiroth, in various parts of the Old Testament, the Logos himself is figuratively denominated THE BRANCH. We find in Zechariah iii. 8, Jehovah, speaking of the Messiah, declares, *Behold I will bring forth my servant, the* BRANCH; and again, in the same prophet vi. 12, the Messiah is called, *the man whose name shall be* THE BRANCH, *and he shall* GROW UP OUT *of his place,* that is, observes Lowth on the passage, from the STOCK or family of David, *and he shall build the temple of the Lord.*

It

 *Hebrew*  *Symbols*  *allusive*  *to the Trinity.* 





ANCIENT SCULPTURE *on a* ROCK *representing* TRIPLASIOS MITHRAS; *the deity of the ancient* PERSIANS, *whence* STATIUS *probably drew the following description:*

. . . *seu* PERSEI *sub rupibus* ANTRI,
Indignata sequi torquentem cornua MITHRAM.

From Hyde.

Of these SEPHIROTHS, *or* CELESTIAL SPLENDORS, *the three* SUPERIOUR *denote the* THREE HYPOSTASES *in the* DIVINE ESSENCE; *and afford indubitable evidence that the ancient Hebrews had those notions of a* TRINITY, *which are denied, or forgotten, by their descendants.*

from Basnage.

It is of theſe three ſuperior Sephiroth, of theſe ſublime and living Spirits, who from all eternity have dwelt together "in the ſecret and profound abyſs of the Divinity, in the centre of inacceſſible light," that rabbi Iſaac, another famous commentator on the Jetzirah, ſpeaks, when he rapturouſly calls them, Numerationes altiſſimas, quæ poſſident thronum unum, in quo ſedet SANCTUS, SANCTUS, SANCTUS, DOMINUS DEUS SABAOTH.* It is of theſe that rabbi Akiba himſelf, as cited in the ſame Sephir Jetzirah, ſixteen hundred years ago ſaid, Unus eſt Spiritus Deorum viventium, Vox, et SPIRITUS, et VERBUM; et hic eſt Spiritus Sanctitatis.† It is of theſe that the often-cited rabbi S. Hagahon uſes terms nearly ſimilar, Unus eſt Spiritus Deorum viventium, Vox, SPIRITUS, et VERBUM, quæ UNUM ſunt. And, finally, it is of theſe that the great Rambam, (that is, Maimonides,) the moſt illuſtrious of all their rabbies, bears this ſolemn teſtimony, CORONA SUMMA primordialis eſt Spiritus Deorum viventium, et SAPIENTIA ejus eſt Spiritus de Spiritu, et INTELLIGENTIÆ aquæ ex Spiritu. Et tametſi res horum myſteriorum diſtinguantur

* Jetzirah apud Kircher, tom ii. p. 292.

† Jetzirah cum notis Rittangel, cap. i. ſec. 9.

tur in SAPIENTIA, INTELLIGENTIA, et SCIENTIA, nulla tamen inter eas distinctio quoad essentiam est, quia FINIS ejus annexus est PRINCIPIO ejus, et PRINCIPIUM FINI ejus, et MEDIUM comprehenditur ab eis.* More pointed attestation than the above, and under their own hand, cannot well be brought in proof, that the ancient Jewish rabbi did, in reality, conceive the three first SEPHIROTH, or SPLENDORS, to shine with a degree of lustre peculiar and intrinsic; that THEY were BEINGS eternal and intellectual, while the remaining Sephiroth were nothing more than the perfections and attributes of Deity.

The names of those Sephiroth are GEDULAH, Strength or Severity; GEBUTAH, Mercy or Magnificence; TIPHEROTH, Beauty; NERSAH, Victory or Eternity; HOD, Glory; JESOD, the Foundation; MALCUTH, or the Kingdom. This is the order in which they are arranged in the circular table engraved in the work of M. Basnage, of which I have presented the reader with a copy. The circle, being the most perfect of figures, denotes the perfection of Deity and its attributes. That Deity, infinite in his nature, and otherwise incomprehensible to man, has chosen to manifest

* Rambam, apud Kircher, tom. ii. p. 293.

feſt himſelf by his attributes, as the ſoul manifeſts herſelf by acts of wiſdom and virtue. As the virtue, latent in the coal, is diſplayed by the flame which it diffuſes, ſo is the glory of the Deity revealed by the emanations which proceed from him. To illuſtrate their ſentiments, the Jews have imagined certain CONDUITS, or CANALS, through which the influences of the Splendors are communicated, and glide into one another. The PERFECTIONS of God are the pillars which ſupport the univerſe. MERCY illumines JUSTICE, and BEAUTY decorates STRENGTH. The ſephirotic canals, which are twenty-two in number, correſponding to that of the letters of the Hebrew alphabet, convey their influences throughout the whole circumference of creation, harmonizing all the orders of being, and regulating all the operations of nature. Theſe canals never aſcend; for, as the ſource of the terreſtrial rivers is in the lofty and inacceſſible mountains, ſo does the celeſtial ſtream of the Sephiroth ſpring up out of the remote and inexhauſtible fountain of the Godhead. The romantic imaginations of the rabbi have conceived no leſs than fifty GATES, which are ſo many degrees of wiſdom, and ſo many avenues to the attainment of ſublime and myſterious truths. It is incumbent

on men that they ſtudy the MYSTERIES before they can receive the influx of DIVINE LIGHT. But the progreſs through theſe gates of the candidate for celeſtial wiſdom is exceedingly ſlow, and obſtructed by numerous difficulties. Moſes is recorded to have paſſed through the forty-ninth, and Joſhua, his ſucceſſor, to have reached the forty-eighth; but neither Moſes himſelf, nor even Solomon, who in wiſdom ſurpaſſed all mankind, could ever open the fiftieth gate, which leads immediately into the preſence of the En Saph, the infinite and omnipotent God, whom no mortal ever yet beheld nor could fully comprehend.*

I ſhould not have dwelt ſo long on theſe particulars, but for the very ſtriking reſemblance which ſubſiſts between this relation and what has previouſly occurred concerning the rites of initiation into the Mithratic and Eleuſinian myſteries; the θεια φωτα, or DIVINE LIGHTS, diſplayed in them, during that ſplendid exhibition, to the view of the INITIATED; and the INTELLECTUAL LADDER and SIDEREAL GATES, mentioned in Celſus.

That paſſage cited from Celſus, in page 279 of this volume, in which the ſidereal metempſychoſis, or migration of the ſoul through the

* Baſnage and the rabbies there cited, p. 189.

the SEVEN PLANETARY GATES is ſymbolically repreſented, is a very curious fragment of antiquity, for which we are obliged to Origen, who was engaged in a theological controverſy with that philoſopher: it is likewiſe a very valuable one, becauſe we find no ſuch particular information relative to the Mithratic rites, once ſo predominant throughout Aſia, in any other of the ancient writers on that ſubject. Celſus poſſibly might have converſed with ſome Perſian who had been initiated into thoſe profound myſteries in which the metempſychoſis was ſo early propagated, and the ſymbols of the doctrine itſelf ſo conſpicuouſly diſplayed. The general prevalence of that doctrine in the remoteſt periods in Perſia, India, and Egypt, exhibits another proof that they muſt all have originally derived it from ſome common ſource, the corrupted branch of one great family; and it came to the Perſians through the medium of that Zoroaſter, or Belus, whoſe name indicates him to have been the earlieſt aſtronomer; who built the firſt obſervatory; and who firſt taught mankind the worſhip of the planets. How far the ancient Jews ſanctioned with their aſſent the doctrine of the metempſychoſis will be diſcuſſed hereafter when we conſider the Zoroaſtrian Oracles; but that they were

no ſtrangers to the ſymbol is evident ſo early as the age of the patriarch Jacob, who not only beheld that MIGHTY LADDER ſet upon the earth, the top of which reached up to heaven, and on which the angelic beings *aſcended and deſcended*, but at the ſight exclaimed, *Surely this is none other than the* HOUSE OF GOD, *and this is the* GATE OF HEAVEN! Here then is a moſt ancient patriarchal notion plainly taken up and propagated afterwards in the Gentile world, but flouriſhing among the Jews BEFORE THEIR SOJOURNING IN EGYPT. Indeed I cannot help remarking, that the farther we advance in our compariſon of the ſciences prevailing among the moſt ancient Hebrews and thoſe flouriſhing during the earlieſt periods among the other nations of the eaſt, we ſhall diſcover additional and more powerful arguments in ſupport of the hypotheſis, of which ſome faint outlines are drawn in the preface of this volume; that all the ſciences and theology of the ancient world originally came, not from Egypt, but from Chaldæa, and, in particular, that aſtronomy, the nobleſt of them, was carried in that part of Aſia to a high point of improvement before it began to be cultivated in Egypt. In the book of Job many paſſages have been pointed out by Mr. Coſtard in proof of this aſſertion, and ſtrong additional

additional evidence will hereafter be adduced by myſelf. As we penetrate deeper into the myſtery of the Hebrew Sephiroth, we find circumſtances open which evince it to have been at once a phyſical and a theological ſymbol, and, to me it appears indubitable, that the primitive idea altogether originated in aſtronomical ſpeculations. It is neceſſary then to acquaint the reader that theſe FIFTY GATES of wiſdom are diſtinguiſhed by the Hebrew myſtagogues into FIVE chief ones, each of which comprehends ten. The three former of theſe greater gates include the knowledge of the firſt principles of things, and, in paſſing through them, the ſoul is buſied in diſcuſſing the nature of the firſt matter, of the gloomy chaos, of the immenſe void, and of the elements; the mineral and vegetable creation; inſects, reptiles, fiſhes, birds, and quadrupeds; and, finally, of the creation of man, of his faculties, ſenſes, and various other particulars of a deep metaphyſical kind. But it is the FOURTH GATE which in a ſingular manner claims our attention; for, through that gate, we are immediately introduced into the planetary world, and all the wonders of aſtronomy, as far as then known, are exhibited to our view. There we find one of the names of the *ſeven planets*, and one of the *ſe-*

ven angels who direct their courſe, allotted to each of the inferior Sephiroth, and upon this I found my conjecture that the whole might originally be an aſtronomical ſymbol; the oldeſt, doubtleſs, in the poſt-diluvian world, and poſſibly tinctured with the wiſdom of the antediluvians. Hence, probably, the SEVEN GATES erected in the caverns of Mithra: hence the brahmin CHAR ASHERUM,* or FOUR DEGREES of Hindoo probation, if not the whole body of ſcience and theology inculcated in the four VEDAS, or books of knowledge: hence the excruciating trials, ſtill more ſevere than thoſe in India, through which the aſpirant in the Perſian myſteries was compelled to toil while he paſſed the TWENTY-FOUR degrees of probation and ſuffered the dreadful faſt of FIFTY DAYS:† hence were derived the Zoroaſtrian Wiſdom and the Chaldaic Theurgy as well as their magic and other dark arts of divination, which ſpread thence to Egypt, to Greece, and from thoſe countries throughout the whole world.

The conjecture of the Sephiroth being of aſtronomical original is not a little ſtrengthened by

* When I come to the conſideration of the CHAR ASHERUM, I ſhall compare the ſufferings of the Brahmin and Perſian candidates for initiation, which were of a nature appalling and tremendous, being plunged in alternate baths of flame and water.

† See Porphyry de Abſtinentia, cap. 6, ſect. 18.

by their very name of CELESTIAL BRIGHTNESSES, as if we should say the SAPPHIRES of the Sky, and by the Hebrew title prefixed to the fourth gate of wisdom, in the cabala Hebrœorum, of which the translation is, MUNDUS SPHÆRARUM. In this table the three superior Sephiroth are denominated, the first, Cœlum Empyreum; the second, Primum Mobile; the third, Firmamentum; that is, the THREE HEAVENS: while to the seven inferior, according to the order of their numeration, are assigned the names of the SEVEN PLANETS, or the Sun, Venus, Mercury, the Moon, Saturn, Jupiter, and Mars. Consonant to the ancient idea mentioned before of the stars being *animated intelligences*, the Hebrews appointed to these seven planets, as they did to all the stars, presiding angels, whose names are Raphael, Haniel, Michael, Gabriel, Zaphkiel, Zadkiel, Gamalel; and these probably are the same with the SEVEN MINISTRING ANGELS, that, in the Revelations, are said to stand before the throne of God. This circumstance, alone, if duly considered, exhibits the most direct corroborative testimony of the inferior point of view in which the Jews regarded the SEVEN LAST SEPHIROTH.*

One

* See Œdip. Ægypt. tom. ii. p. 520, and Basnage, p. 11.

One of the moſt ancient ſymbolical repreſentations of a triune power exiſting in the Godhead, and one the moſt of all illuſtrative of the ideas entertained by the Jews on this ſubject, is that which I am now about to exhibit to the reader. It is the ancient mode by which they deſignated the name Jehovah, and, if Kircher may be credited, it is at this day to be ſeen in the old Hebrew manuſcripts of the Vatican. The reader has already received ſome intimation of the profound veneration in which the Jews have ever holden this ineffable name. But the cabbaliſts have exceeded all bounds in their romantic panegyrics upon its awful properties and wonderful perfections. At the pronunciation of this auguſt name, thoſe rhapſodiſts affirm, all nature trembles. The angels feel the motion of the univerſe, and aſk one another with aſtoniſhment whence comes this concuſſion of the world. Scripture itſelf ſeems to authoriſe the moſt profound veneration for it, ſince it was of this name that the royal pſalmiſt exclaimed, *O Lord God, how excellent is* THY NAME *in all the earth.* Every letter that contributes to the formation of it is of the moſt deep and myſterious import. The י, or jod, which is the firſt, denotes the thought, the idea, of God. It is a RAY of LIGHT! ſay the enraptured

enraptured cabbalists, which darts a lustre too transcendant to be contemplated by mortal eye;* it is a POINT, at which thought pauses, and imagination itself grows giddy and confounded. "Man," says M. Basnage, citing the rabbies, "Man may lawfully roll his thoughts from one end of heaven to the other, but they cannot approach that inaccessible LIGHT, that primitive existence, contained in the letter jod."† To the other letters in this ineffable name scarcely less wonders are attributed; but what must be considered as very remarkable, is, that, according to Kircher, the ancient Jews absolutely applied the three first letters of this name to denote the three superior Sephiroth; and he remarks, that, in fact, there are but three distinct letters in the word, which are, jod, he, and vau, the last letter being only a repetition of the second. The initial י, jod, therefore, denotes the fons et principium, or first hypostasis; the ה, he, being one of their double or compounded letters, is properly applied to express the second hypostasis, who unites, in his own person, two natures, the

* See, in page 581, the CORONAL RADII, by which were designated the THREE JODS by which they anciently symbolized the name Jehovah.

† M. Basnage's Hist. of the Jews, p. 193.

the divine and the human; while the medial ו, vau, which is copulative, combining the letters preceding and subsequent, is as just an emblem of the Holy Spirit; of that Spirit, qui, cum sit amor Patris et Filii, quo se invicem amant, recte nexus et copula utriusque nuncupatur. Quarta vero litera ה, he, secundæ juncta in יהוה, Jehovah, duplicem in filio naturam designat: ה equidem post י, *divinam*; ה vero post ו, *humanam*.* This curious information is transcribed by Kircher from Galatinus who quotes rabbinnical authorities in proof of his assertions. Lest, however, these writers should be thought fanciful and the evidence suspicious, I shall immediately proceed to produce evidence more directly in point, and from as high authority as can be brought.

One of the profoundest scholars that ever flourished in the annals of Hebrew literature, since the æra of Christianity, was BUXTORF, the younger; and his treatise on the ten names of God is deservedly holden, even by the Jews themselves, in a degree of respect with which they honour few Christian writers beside. His remarks on the most venerated title, יהוה, Jehovah, particularly merit our attention, since

* Œdip. Egypt. tom. ii. p. 234.

ſince they open new ſources of information, and unfold the moſt ſecret myſteries of the cabbaliſts. This name, ſays Buxtorf, ſignifies ENS, EXISTENS A SEIPSO, ab æterno et in æternum, omnibuſque aliis extra ſe eſſentiam et exiſtentiam communicans; the Being exiſting of neceſſity from all eternity and to eternity, and communicating to all things being and ſubſtance. In another place, conſonant to a phraſe of St. John in the apocalypſe, he aſſerts that Jehovah ſignifies the Being WHO IS, and WHO WAS, and WHO IS TO COME; and remarks that the letters, which compoſe the word, in a ſingular manner illuſtrate the meaning of it; nam, litera JOD ab initio, characteriſtica eſt *futuri*: VAU in medio, participii, temporis *preſentis*: HE, in fine, cum Kametz ſubſcripto, *præteriti*. Accordingly, adds Buxtorf, God was pleaſed myſtically to reveal and typify himſelf under that name to Moſes, Exodus 14 and 15, FUI, SUM, ERO.*

According to this author, In antiquis paraphraſibus Chaldaicis manuſcriptis Judæorum, nomen hoc TETRAGRAMMATON ſcribitur per TRIA JOD cum ſubſcripto Kamets; et,

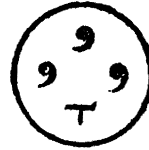
* Vide Buxtorfi Diſſert. de nominibus Dei Hebraicis apud alias Diſſert. p. 241, 242, edit. Baſil, quarto, 1662.

et, nonunquam, circulo inclusa. Tria jod putant denotare tres hypostases; tria jod, tres æquales hypostases; unicum Kametz, tribus illis subscriptum, essentiam unicam tribus personis communem.* "It is affirmed, that, in the ancient Chaldee paraphrases, preserved in manuscript among the Jews, the sacred Tetragrammaton is written after the following manner. They drew three jods with the point Kametz placed underneath, and sometimes inclosed the whole in a circle. The THREE JODS were so drawn to mark the THREE HYPOSTASES in the divine nature. EQUAL in size, and similar in form, they denoted the CO-EQUALITY of those persons. By the single KAMETZ, placed underneath, they meant to symbolize the UNITY of the essence, common to each person. The author of a rabbinical book, cited by Kircher and entitled PARDES, confirms the fact thus related by Buxtorf in the following express words, *Quod ab mysterium hoc nomen scribunt* TRIBUS JOD; and Lilius Gyraldus† asserts the same thing, Apud antiquos quosdam Hebræos legimus hac significatione notatum, tribus videlicet jod literis, quæ circulo concludebantur, supposito puncto Chametz

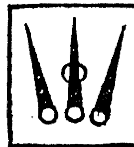
* Ibid. p. 260.

† Lilii Gyraldi Hist. Deorum, Syntagma i. p. 2.

Chametz hoc modo:



There is no occaſion to collect additional evidence on this ſubject from Hebrew authorities, ſince, as I have already remarked, Kircher affirms, that to his own knowledge all the moſt ancient Hebrew manuſcrips of the Bible in the Vatican exhibit the Tetragrammaton thus written. Nor was this the only emblematical deſign by which the ancient rabbies have diſcovered to poſterity their true ſentiments on this ſubject, ſo obſtinately denied by their deſcendants; for, Galatine has proved that they ſometimes deſignated the myſterious name of God by three radii, or points, diſpoſed in the form of a crown,* after the following manner:



and Johannes Hortenſius, in a book written expreſſly on the myſtical ſignification of the Hebrew letters, and cited in the original by Kircher, thus corroborates his aſſertions: Veteres, aliâ ratione, ſcribebant Jehovah; aliâ,

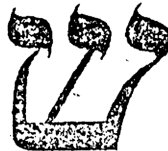
* Galatinus, lib. ii. cap. x. fol. 49 and 50.

aliâ, legebant. Quidam id, TRIBUS JOD, quidam TRIBUS APICIBUS, ad trium divinarum proprietatum judicandum, ſcribebant.

The Jews apply the letters of the Hebrew alphabet to numerical purpoſes, and Calmet informs us, that they believe all the letters of that alphabet depend upon the name JEHOVAH. They caſt up, therefore, the ſum and value of thoſe which compoſe that name, and frame, thence, one of *twelve*, mentioned but not explained in a preceding note; i. e. the HEMMIMPHORAS: another of *forty-two*, of which a ſpecimen occurred in a former page: and a third of *ſeventy-two* letters, which is endued with a more wonderful potency than all.

If the reader ſhould be deſirous of knowing more about the power aſcribed to ſacred names and myſtic numbers by the ancient Hebrews, from whom it cannot be doubted but that Pythagoras, when at Babylon, ſtole his ſacred TETRACTYS, or quaternion of letters, and other numerical ſymbols, he may conſult M. Baſnage, lib. ii. cap. 13 and 14, who has entered extenſively into that curious ſubject. Various tables of theſe ſacred numerical calculations are alſo exhibited among the Cabbala Hebræorum in the ſecond volume of the OEdipus Ægyptiacus; and, though they may appear

pear trifling, yet they riſe to infinite magnitude and importance, when any doctrine, ſo momentous as that under diſcuſſion, can be proved thence not only to have been admitted into their creed, but to have been the ſubject of extenſive ſpeculation and of profound reſearch. This is apparent from the following remark of the ſame celebrated and holy rabbi, from whom the Hebrew paſſage was cited in page 536 preceding. Ex nomine duodecim literarum, emanat nomen 42 literarum, quod eſt, PATER DEUS, FILIUS DEUS, SPIRITUS SANCTUS DEUS, TRINUS IN UNO ET UNUS IN TRINO, quæ in Hebraico 42 literæ. The cautious rabbi immediately ſubjoins, Notare autem debes, hæc nomina eſſe ex divinis arcanis, quæ a quocunque occultari debent, quouſque veniat MESSIAS JUSTUS NOSTER. *Illa tibi patefeci; tu vero ea occulta fortiter.*



I have obſerved, in a preceding page, that the author of the Zohar muſt have been convinced of this diſtinction in the divine nature, ſince he brings the Hebrew letter SCHIN as a ſymbol of that diſtinction. He aſſerts, that

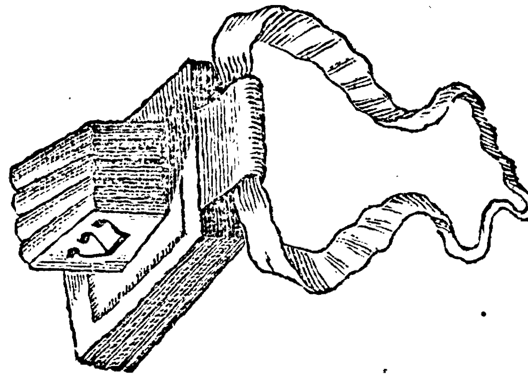
the three BRANCHES, arising out of the ROOT of this letter, are an emblem of the heavenly FATHERS, whom he denominates, JEHOVAH, OUR LORD, JEHOVAH.* This comparison, indeed, was natural enough to an author, who, according to a passage cited before, had exclaimed, Veni, et vide mysterium verbi ELOHIM! Sunt TRES GRADUS, et quilibet gradus per se distinctus; veruntamen sunt UNUS, et in unum conjuguntur, nec unus ab altero dividitur.† I am inclined to think, that in this very comparison there is still a latent allusion to the TREE of the SEPHIROTH; for, we see the parellel extended both to the ROOT and the BRANCHES of this letter. Whether or not there be any truth in the observation, it is still very remarkable, that this Hebrew letter, ש, is the first of the word, שדי, SHADDAI, or Almighty, one of the appropriate and incommunicable names of God. Schindler and other Hebrew lexicographers represent it as exhibiting the figure of a TRIDENT, and as a letter of a high mystical import among the cabbalists. In the more ancient Samaritan character the strokes of this letter are still more equal, and the idea

* Zohar, fol. 54, col. 2; and Dr. Allix, p. 170.

† R. Simeon Ben. Jochai, in Zohar, ad 6 Levitici sectionem.

idea of co-equality, therefore, more exactly expressed: but distinct traces of both those letters are evidently discernible in the Persian and Arabian Schin, of which latter language Sir William Jones, in the preface to his Persian grammar, asserts, that the Hebrew, the Chaldaic, the Syriac, and the Ethiopian, tongues, are only dialects.

THE HEAD-PHYLACTERY OF THE JEWS COPIED FROM SURENHUSIUS.



Surenhusius, in his notes upon the Mischna,* giving an account, from rabbi Maimonides, of the TEPHILIM, or phylacteries, which the Jews were accustomed to wear, asserts, that, on the outside of the phylactery for the head, both before and behind, this letter

* Vide THE MISCHNA, tom. i. p. 9. edit. fol. Amsterdam, 1698; where the reader will find all the species of phylacteries accurately engraved.

was cut ſo high and deep as to be diſtinctly viſible, and ſtrikingly to attract the eye. In the phylacteries, or MEZUZOTH, which they faſtened round the left arm, the ſame word שדי, SHADDAI, was inſcribed at length; and the reader will be pleaſed to remark, that this very word contains both the SCHIN, the acknowledged ſymbol of the three hypoſtaſes, and the JOD, the initial letter of the word Jehovah. Calmet adds ſomewhat ſtill farther remarkable; for, according to him, the old Jews not only wore this myſtical letter on the phylactery, but took eſpecial care to tie the thong that bound it round the arm in a knot reſembling the form of the letter JOD.* This was, doubtleſs, done to expreſs that UNITY, by which, though we know not the manner, the three hypoſtaſes are inſeparably connected. And here juſtice compells me to add, to the honour of that nation of whoſe ſublime theology this tenet forms the predominant feature, and that which diſtinguiſhed them in ſo remarkable a manner from the ſurrounding nations, involved as thoſe nations were in a barbarous and boundleſs polytheiſm, that, by whatever ſymbolical alluſions they anciently figured out the PLURALITY of the perſons, they, at the ſame time, conſtantly and

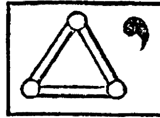
* See Calmet's Dict. on the word phylactery.

and decisively marked the UNITY of the essence. Besides the evidence just adduced, I have exhibited instances of their rigid adherence to this maxim in the CIRCLE that included the three jods, as well as in the ROOT of the branching tree of the Sephiroth and of the letter schin. I shall now produce an additional proof of this assertion in the figurative way by which they anciently designated the JOD, that important and mystical letter, concerning which so much has been already said.

The reader has been informed from Sir William Jones that the Hindoos have a sacred alphabet, the characters composing which are believed to have been taught to the brahmins by a voice from heaven, as well as that the Egyptians also had a sacred sacerdotal language, in which were wrapped up the most awful mysteries of their theology, and to which they equally assigned a celestial origin. The Jews, in their assertions, are by no means behind their Asiatic and African competitors for *literary* renown, since they boast of a celestial and mystical alphabet communicated by angels to the patriarchs, their ancestors.* This alphabet may with more truth than either of the others be called CELESTIAL, since the charac-

* See this alphabet in Œdip. Egypt. tom. ii. p. 105.

ters that compoſe it were, in the earlieſt ages, applied in the very ſame manner as Bayer, in modern times, made uſe of the letters of the Greek alphabet more diſtinctly to mark the poſition of the ſtars in the various conſtellations. The plate, which diſplays thoſe letters thus applied, is a moſt curious remnant of Jewiſh antiquities, to be ſeen in the Pantheon Hebraicum, and I may poſſibly, hereafter, borrow it from Kircher to illuſtrate my ſentiments on the early proficiency of the Hebrew patriarchs in aſtronomical ſcience. For the preſent I mention it only to remark the proof which it affords how early the Jews entertained the notions of a heavenly TRIAD, and yet how anxious they were at the ſame time to expreſs the UNITY. The Hebrew JOD, then in that alphabet, is deſignated by an EQUILATERAL TRIANGLE to denote the former, and a SINGLE JOD to ſhadow out the latter, in the following manner:



If any body ſhould, in anſwer to this, contend, that the Jews might have borrowed the notion of thus repreſenting the three divine hypoſtaſes from the Egyptians, among whom I have, myſelf, repeatedly obſerved this geometrical

geometrical figure was a known emblem of Deity; I ſhall not violently diſpute that point in favour of the Jews, in oppoſition to the people who, probably, of all other nations, firſt cultivated the ſcience of geometry, but ſhall only remark, that though a ceded, it would by no means be a proved, point. I ſhall leave it to the reader's reflection, and to what may be the reſult, in his mind, of a compariſon of this with other kindred ſymbols, previouſly produced.

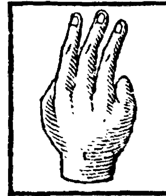
Another evident and memorable token of the belief in this myſtery of the ancient Hebrews is the manner in which, it has been already remarked, the high prieſt was annually accuſtomed to bleſs the aſſembled people. During this ceremony, he not only THREE TIMES* pronounced the eternal benediction quoted before from Numbers vi. 24, and each different time in a different accent; but, in the elevation of his hands, extended the three middle fingers of his right hand in ſo conſpicuous manner as to exhibit a manifeſt emblem of thoſe THREE HYPOSTASES, to whom the triple benediction and repetition of the word Jehovah, in a varied tone

* Kircher, to prove this cuſtom, gives the higheſt authority poſſible, that is Maimonides, " TERTIO, NON SINE ALTISSIMO MYTERIO, TESTE RAMBAM."

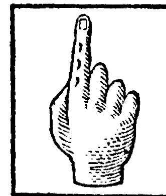
of voice, evidently pointed. I am credibly informed, that at this day, on certain high festivals and solemnities, this form of blessing the people is still adhered to by the Jewish priests, but is attempted to be explained by them, as if allusive to the three patriarchs, Abraham, Isaac, and Jacob; an explanation, of which it may be doubted, whether it favours more of impiety or absurdity. Captain INNYS, of Madras, will, I hope, excuse my producing him as a voucher on so important a fact, as that the Mohammedan priests also, at present, use the same form; for, if I mistake not, that gentleman informed me he had been an ocular witness of it in India. This is a very strong collateral circumstance; for, since it is notorious, that Mohammed was indebted for a considerable part of his theological knowledge to the secret instructions of a Jew,* he probably learned from that Jew the symbol, and it was consequently practised in the Arabian mosques so early as the seventh century. Nor ought the circumstance of the Mohammedan faith, inculcating in such direct terms the unity of God, to be urged as any objection, since neither the Jew nor the impostor might have known the original

* See Mr. Sale's profound preliminary discourse to the Koaun, and the article MOHAMMED in the General Dictionary.

original cauſe or meaning of the uſage. The ſymbol itſelf is preſerved by Kircher, from whom the repreſentation annexed is copied.



The ſame author acquaints us, Reperio quoque, unico digito erecto, qui index dicitur, in quo tria internodia TRIA JOD exprimebant, veteres juramentum hoc modo præſtitiſſe;



which information I inſert, not that I lay any ſtreſs upon it, although the fact is curious enough, but on account of the intelligence contained in the latter part of the ſentence, where our author ſubjoins; quam conſuetudinem et Pythagoram, digito elato per TETRACTYN jurare ſolitam, in ſcholam ſuam tranſtuliſſe veriſimile eſt.* Indeed it is highly improbable, that Pythagoras, while he ſtole the ſacred name of the Hebrew Deity, ſhould neglect to imitate alſo

* Œdip. Ægypt. tom. ii. p. 241, ubi ſupra.

alſo the myſtic mode of deſignating that name, or ſymbolizing that Deity. This form of beſtowing the benediction, as mentioned above, he remarks in another place, is ſtill obſerved in many provinces under the juriſdiction of the Greek, and even the Roman, church; In hunc diem, non in Greca tantùm eccleſia, ſed et Latina, multis in locis adhuc moris eſſe intelligo; etſi moderni Hebræi, in odium ſanctæ fidei noſtræ, uno omiſſo jod, *plerumque* duobus tantùm id effigient ut ſequitur: ''.*

The laſt ſymbol, which I ſhall ſelect, in proof of theſe aſſertions, from that valuable repoſitory of Aſiatic antiquities, the OEdipus Ægyptiacus, is as remarkable a one as any of thoſe preceding, and proves that the Jews could not only *delineate ſpheres*, but that they thought the GLOBE, thus artificially repreſented, was, in reality, ſupported by three ſovereign, but coequal, hypoſtaſes, ſymbolized in a manner exactly conformable to the old Jewiſh notion, which I have ſhewn, in page 531 preceding, ſo remarkably diſplays itſelf in the paraphraſe of Jonathan, and that called the Jeruſalem Targum. It is a ſpecies of armillary ſphere, ſuſtained by THREE HANDS, and inſcribed with three Hebrew letters, the initials of three Hebrew words,

* Œdip. Ægypt. tom. ii. p. 115.

words, ſignifying, TRUTH, JUDGEMENT, and PEACE.



From the rabbinical notion of the TWO HANDS of God, a notion at leaſt eighteen hundred years old, we ſhould be naturally led to conclude, that this was a very ancient ſymbol of the Triune Power that governed the world, and it was copied by our author from the beginning of a manuſcript commentary on the famous rabbinnical book, called PIRCKE AVOTH. Rabbi Gamalides, who compoſed that commentary, thus explains the ſymbol which formed poſſibly the frontiſpiece of his volume, " Super TRIA mundus ſubſiſtit, ſupra Veritatem, ſupra Judicium et Pacem; juxta quod dicitur: Veritas, et Judicium, et Pax, judicant in portis veſtris. Theſe words were doubtleſs intended by this rabbi as alluſive to the omnipotent Judge of all the earth, to THAT ANCIENT OF DAYS before

before whom the JUDGEMENT *was ſet and the books were opened*; to that MESSIAH, who declared that he was, at once, THE WAY, THE TRUTH, and THE LIFE; and to that holy RUAH, who is the author and giver OF ALL PEACE.

The ſtupendous ſymbol of the HEBREW CHERUBIM muſt now become the ſubject of our extenſive diſquiſition: a ſymbol, which, I have obſerved, in the minute inveſtigation of the objects which compoſe it, will compel us to take a wide range in the walks of Aſiatic theology and philoſophy, and will gradually lead us back to that point from which we have ſo long diverged, but which we have not entirely neglected, during this digreſſion, the theological rites of Hindoſtan, in which the grand TRIAD, Brahma, Veeſhnu, and Seeva, bear ſo prominent and conſpicuous a part.

In the works of Philo Judæus there is an expreſs diſſertation upon the Cherubim, in which that writer repeatedly aſſerts, that thoſe TWO POWERS in God, which we have ſeen the paraphraſts denominate the TWO HANDS of God, are ſymbolized by the cherubic figures of the ark, in alluſion to which, it is ſaid, *God dwelleth between the Cherubim.* The learned Bochart, in his treatiſe De Animalibus Sacræ Scripturæ, and Spencer, De Origine Arcæ et Cherubinorum,

Cherubinorum, have likewiſe entered very deeply into the inveſtigation of this Hebrew hieroglyphic. There is one point, however, in which I feel myſelf compelled to differ from Spencer and other writers who have propagated opinions ſimilar to thoſe which he has laboured to ſupport, viz. that this ſymbol owed its origin to the connection of the Jews with the Egyptians, becauſe Cherubim is the plural of CHERUB,* a Hebrew word ſignifying *to plow*, and the god Apis was worſhipped in Egypt under the figure of an ox, the face of which animal one of the four aſpects of the Cherubim is repreſented to poſſeſs. I cannot but conſider this hypotheſis as an inſult to the majeſty of that ſupreme Being whoſe awful denunciations were conſtantly directed againſt the baſe idolatry of Egypt, as well as degrading to the character of his prophet. Let us, in the firſt place, attentively conſider what is related concerning the Cherubim in the prophetic viſion of Ezekiel; and then advert to what Philo and Joſephus, who muſt be ſuppoſed fully to know, and accurately to report, the ſentiments of their nation, have obſerved upon this head. It may be truly ſaid of the deſcription

* Spencer, de Legibus Hebræorum, p. 763, edit fol. Cantab. 1685.

ſcription in Ezekiel, of which, however, ſince it extends through nearly the whole of the firſt chapter of that prophet, I can only inſert the outlines in theſe pages, that, in grandeur of idea and energy of expreſſion, it as far ſurpaſſes the loftieſt ſtrains of Homer and the moſt celebrated Gentile authors, as, in the opinion of the great critic Longinus, the account which Moſes gives of the creation does all their relations of the coſmogony.

At the commencement of this ſublime book, which is properly aſſerted by Lowth to abound with that ſpecies of eloquence to which the Greek rhetoricians give the denomination of δεινωσις, and which Rapin calls *le terrible*, the prophet repreſents himſelf as ſojourning, amidſt the ſorrowful captives of Judah, on the banks of the CHEBAR, when, to his aſtoniſhed view, *the heavens were opened, and he ſaw viſions of God*. This ſtupendous appearance of the GLORY OF JEHOVAH, which immediately took place, is repreſented by him as preceded by a whirlwind from the north, attended with *a great cloud*, and a fire *infolding itſelf*, that is, ſpiral, while a brightneſs iſſued from the centre of it, vivid and tranſparent as *the colour of amber*. The four ſacred animals that ſupported the everlaſting throne which reſembled

bled the ſapphire, and on which ſate the LIKENESS OF A MAN, whoſe appearance *from his loins upwards*, and *from his loins downwards*, was like that of an ardent flame encircled with variegated ſplendors, ſuch as are viſible in the *bow that is in the cloud in the day of rain*, exhibited to Ezekiel a four-fold aſpect. They had each the face of a man, they had likewiſe *the face of a lion, and the face of an ox; they four alſo had the face of an eagle.* They had each *four wings* which were joined one to another, and the noiſe of thoſe wings, when they moved, was loud as *the noiſe of great waters*, awful *as the voice of the Almighty: and the likeneſs of the firmament upon the heads of the living creatures was as the colour of the terrible chryſtal ſtretched forth over their heads above.* This magnificent chariot of the Deity is likewiſe ſaid to have *wheels of the colour of a beryl*, that is, azure, the colour of the ſky, wheel within wheel, or, as Jonathan's paraphraſe tranſlates the word *ophannim*, SPHERE within SPHERE; and thoſe wheels had rings or ſtrakes full of eyes, *ſo high that they were dreadful*; that is, obſerves Lowth, their circumference was ſo vaſt as to raiſe terror in the prophet who beheld them.*

Such

* Lowth, on Ezekiel, cap. i. 18. See alſo the whole chapter.

Such is the lofty defcription of the chariot that conveyed the perfonified SHECHINAH, the GOD MAN, who, in the likenefs of the rainbow, fat upon the fapphire throne, and who, half human, half divine, in that appearance exhibited to the favoured prophet the myftery of the future incarnation of the Λογος.

Thus are the three perfons in the Holy Trinity fhadowed out under the fimilitude of the three nobleft animals in nature, the BULL, the lord of the plain; the LION, the king of the foreft; and the EAGLE, the fovereign of birds. But, though each of the facred Cherubic figures had the afpect of thofe auguft animals, they had likewife the face of A MAN, to denote that the human nature was blended with the divine in him who condefcended to take our nature upon himfelf, in that particular perfon of the divine triad who is emphatically called, *the Lion of the tribe of Judah.* In another chapter of this prophet it is faid, that *their whole body, and their backs, and their hands, and their wings, as well as the wheels, were full of eyes round about.* Ezekiel x. 12. This muft be confidered as a ftriking and expreffive emblem of the guardian vigilance of Providence all-feeing and omnifcient; while the multitude of wings, with which they are adorned, exhibits

to

to us as direct symbols of that powerful, that all-pervading, Spirit, which, while it darts through nature with a glance, is every where present to protect and defend us. So attached to this heavenly symbol were the Jews, that, when Solomon erected that stupendous temple which continued for so many ages the delight and boast of the Hebrew nation, we are told, 1 Kings vi. 29, *he carved all the walls of the house round about with sculptured figures of Cherubim.* In the splendid vision also, above-described, which Ezekiel was permitted to have of the new temple, to be formed upon the model of the old, it is said, that the walls were adorned with carved-work of CHERUBIM *and palm-tree; so that a palm-tree was between a cherub and a cherub; and every cherub had two faces; so that the face of* A MAN *was toward the palm-tree on the one side, and the face of a* YOUNG LION *toward the palm-tree on the other side; it was made through all the house round about.* Ezekiel xli. 18, 19.

That the symbol of the Cherubim, as described in Ezekiel, and as accurately represented in an engraving of Calmet, did not owe its fabricaion to ideas engendered during the connection of the Jews with the Egyptians, I request permission to propose this additional ar-

gument. The ſymbol itſelf is apparently of aſtronomical origin, and, in that light, I hope, without the imputation of aiming to engraft romantic and unfounded notions upon the exalted ſyſtem of the Hebrew theology, I may be permitted to conſider it. In fact, if underſtood in this point of view, it imparts great additional luſtre and ſublimity to that ſyſtem, ſince it repreſents the eternal throne of God to be eſtabliſhed upon ſo ſolid a baſis as the adamantine pillars of the univerſe, as exalted on high above the canopy of heaven, and ſupported by the rolling ſpheres. In fact, as I ſhall ſhew more at large hereafter, the lion, the bull, and the eagle, were among the moſt ancient and the moſt diſtinguiſhed of the forty-eight great conſtellations, into which the Aſiatic aſtronomers, according to Ulug Beg, not the leaſt celebrated among thoſe of more recent date, in the moſt early ages, divided the viſible heavens. Ut autem hæ ſtellæ â ſe invicem dignoſcantur, excogitatæ ſunt 48 figuræ, quarum 21 ad Boream zodiaci, 12 in ipſo zodiaco, et 15 ad auſtrum:* or, that theſe ſtars might be diſtinguiſhed each from the other, forty-eight figures

* See Ulug Beg, Tabulæ fixarum Stellarum, edit. Hyde, quarto, Oxon. 1665.

figures of animals were fixed upon, by which they were designated; of these, 21 are situated to the north of the zodiac, 12 in the zodiac itself, and 15 to the south of it. This division was first made, as I shall likewise endeavour to demonstrate hereafter, not by the philosophers of Egypt, but by the progenitors of the human race, on the beautiful and spacious plains of Syria, where tradition places the seat of paradise. Although I am not so sanguine as to affirm, with Gale and others, that all the learning, for which Egypt was so celebrated, especially in point of astronomical research, was imported into it by the Patriarchs Joseph and Abraham, yet that the arts and sciences could not have had their birth in Egypt there is this very strong presumptive evidence. It was impossible for Egypt, and especially the DELTA of Egypt, to have originally been inhabited but by a race already considerably advanced in the principles of geometry; a people indued with previous skill to drain those vast marshes that probably overspread the face of the country, and to erect the stupendous dams necessary to fence off the inundating Nile.

That the learned among the Jews had made, at some distant period, from whatever

quarter derived, very confiderable progrefs in aftronomical and phyfical ftudies, is indifputably evident from what Jofephus obferves in defcribing the Tabernacle, its ornaments, and utenfils. According to that author,* the Tabernacle itfelf was fabricated to refemble THE UNIVERSE. He affirms, that the twelve loaves, ordered by Mofes to be placed on the table, were emblematical of the TWELVE MONTHS which form the year; that, by branching out the candlefticks into SEVENTY parts, he fecretly intimated the DECANI, or *feventy divifions* of the planets; and that the feven lamps upon the candlefticks alluded to the courfes of the SEVEN PLANETS. He adds, that the two veils of the temple compofed of *four different* materials were emblematical of the *four* elements; for, the fine linen which was made of *flax*, the produce of the earth, typified THE EARTH; the *purple tinge* fhadowed out THE SEA, becaufe ftained of that colour by the blood of a marine fhell-fifh; the DEEP BLUE was fymbolical of the cærulean fky, or THE AIR; and the *fcarlet* is a natural emblem of FIRE. He extends the philofophical allegory even to the blue and linen, that compofed the veftment of the high prieft, to the ephod and the

* Antiq. Judaic, lib. iii. cap. 7, and the whole of Section 7.

the interwoven gold. He aſſerts, that the breaſt-plate, placed in the middle of that ephod, was typical of the earth placed in the CENTRE, and the ZONE, or girdle, which encompaſſed the high prieſt, of the ocean that ſurrounded the earth. The two ſardonyxes on the high prieſt's ſhoulders, he contends, pointed out the SUN and MOON, and the TWELVE STONES imaged out the TWELVE SIGNS of the zodiac; the BLUE MITRE, decorated with a golden crown, and inſcribed with the awful name of God, was emblematical of heaven itſelf and the Deity who reſided there.* This account, by a Jewiſh hiſtorian, for which, however in ſome reſpects axaggerated, he had no doubt good TRADITIONAL ground to found his aſſertions upon, will not only prove how near even to the altar of their God the Hebrew philoſophers carried their alluſions of this ſpeculative nature, but will, in ſome meaſure, juſtify my calling the Cherubim a SUBLIME ASTRONOMICAL SYMBOL.

I have had repeated occaſion to obſerve, that before the invention of alphabetical characters, knowledge could only be communicated

 among

* I have not the honour of being a MASON, but am informed, that, in the LODGES of that ORDER, many of theſe Jewiſh hieroglyphics, that ornamented the temple, erected by Solomon, are at this day ſcrupulouſly preſerved.

among mankind through the medium of hieroglyphics; and this was the ſolemn, the majeſtic, hieroglyphic by which the Almighty was pleaſed to manifeſt to man his attributes and properties. The myſtic ſymbol was firſt erected, and the holy characters firſt engraved, on the eaſt gate of the garden of Eden, to be viewed with reverence and ſtudied with devout attention by the fallen poſterity of Adam. Joſephus, the more effectually to excite reſpect and veneration for this Hebrew ſymbol in the minds of his readers, purpoſely throws over it the veil of obſcurity. He ſays, "The Cherubim are winged creatures, but the form of them does not reſemble that of any living creatures ſeen by men, although Moſes ſaid he had ſeen ſuch beings near the throne of God."* Their figure, however, is accurately delineated both in Ezekiel and in the Apocalypſe; and the meaning of the ſymbol itſelf is too clear and too pointed to be miſtaken. This grand ſimilitude of the triune Deity, familar to all the patriarchs from Adam, who gazed upon it with admiration in Paradiſe, to Moſes who trembled before it on mount Sinai, may be conſidered as the grand prototype of every ſacred hieroglyphic, by which, in ſucceeding

* Joſephi Antiq. lib. iii. cap. 6, ſec. 5.

ceeding ages, mankind typified the ſupreme Being, or thoſe baſe deities whom they miſtook for that Being. It behoves me to bring as deciſive a proof of this aſſertion as the ſubject will allow to be brought. Having ſeen, therefore, among the Hebrews, the awful ſimilitude of God, let us examine how the Heathens ſhadowed him out. Having noticed the bull, the lion, and the eagle, of the Moſaic diſpenſation, let us inquire to what particular objects thoſe THREE archetypal ſymbols were applied among their Pagan neighbours of Aſia.

The reader has been already informed, that the firſt object of the idolatry of the ancient world was THE SUN. The beauty, the luſtre, and vivifying warmth, of that planet early enticed the human heart from the adoration of that Being who formed its glowing ſphere and all the hoſt of heaven. The ſun, however, was not ſolely adored for its own intrinſic luſtre and beauty; it was probably venerated by the devout ancients as the moſt magnificent emblem of the SHECHINAH which the univerſe afforded. Hence the Perſians, among whom the true religion for a long time flouriſhed uncorrupted, according to Dr. Hyde, in a paſſage before referred to, aſſerted, that the

THRONE OF GOD was ſeated in the ſun. In Egypt, however, under the appellation of Oſiris, the ſun was not leſs venerated, than under the denomination of Mithra, in Perſia. But all the deities of the ancient world were conſtantly deſignated in their temples by ſome expreſſive ſymbol; and it is remarkable, that the ſymbols figurative of the moſt illuſtrious of thoſe deities, were the ſacred animals which are repreſented as wafting, through the expanſe, the effulgence of the divine Shechinah. Their admiration of this wonderful and myſterious hieroglyphic had finally the effect to render the Jews themſelves guilty of the groſſeſt idolatry; and their progreſſive deſcent through the ſtages of that nefarious offence merits an attentive retroſpect.

Impreſſed with the deepeſt awe and veneration by contemplating the GLORY of Jehovah, while that illuſtrious appearance remained *preſent* to his view, the pious zeal of the Hebrew induced him, when the ſimilitude of Deity *was removed*, to endeavour to animate his devotion by an emblematical repreſentation both of the GLORY and the CHERUBIM. The original intention, however afterwards perverted, was innocent, and the deſignation of Deity and its revered attributes, however

however afterwards degraded, were, in the firſt inſtance, if not *laudable*, far from *criminal*. But in what adequate manner ſhall the enraptured fervor of patriarchal devotion repreſent, when abſent, the ineffable, the eternal, Shechinah? A radiated circle of light, darting every way a dazzling ſplendor, ſeemed the propereſt emblem, and was therefore adopted. The deſcendant of HAM ſaw, and admired, the radiant ſymbol. Ignorant of the real purpoſe of the pious deſigner, who meant to ſhadow out a ſpirit, not a ſubſtance, he conceived it to be the image of the SOLAR ORB, which he had long beheld with wonder. He fell proſtrate and adored it; and his imitative pencil drew the firſt outline of that wonderful and multiform ſyſtem of hieroglyphics, under which were repreſented the objects of Egyptian idolatry. We might be juſtified indeed in tracing even higher than to this remote period, the origin of ſolar ſuperſtition, and by the very ſame channel. CAIN, doubtleſs, remembered with anguiſh the glory of that PRESENCE, from which, after the murther of his brother, he was driven with the fierceſt denunciations of divine wrath. He might poſſibly, therefore, inſtruct his antediluvian poſterity in this ſpecies of hieroglyphic

hieroglyphic idolatry; for it is not a little remarkable, that the Egyptian Trinity consists of an ORB, or GLOBE, sometimes radiated, with a WING, and a SERPENT issuing from it. An engraving of it, as taken from the front of a most ancient Egyptian temple, accompanies this volume, and the explanation of that curious symbol will be given in a future page.

To this representation of the Shechinah itself, to complete the symbol, the Hebrew patriarch added the illumined heads of the sacred animals above-described. While some adorned the Cherubim with innumerable EYES, others covered them all over with WINGS, according to one or the other description of them in the ancient prophets. These figurative emblems they set up in those parts of their houses which were peculiarly appropriated to the rites of devotion, and in whatever places, when absent from the domestic roof, in groves of oaks, or in the sacred recesses of caverns, where they thought the Deity might be more successfully addressed. They called them TERAPHIM, a word translated by the SEVENTY, Ειδωλα, representative images, like the silver shrines of Diana; they considered them as the peculiar and hallowed residence of the TRIUNE DEITY; and, when the

the Hebrew religion began to decline from its original purity, they adopted the Pagan manners and consulted them as those Gentiles did their oracular images and instruments of divination. In this sacred and compound hieroglyphic we discover of what nature, *probably*,* were the domestic gods which Rachael stole from her father Laban, the loss of which he so bitterly lamented.† Without going to Egypt for a species of idolatry which the Egyptians, perverting the primitive symbol, probably obtained from the Hebrew patriarchs, to this origin we may trace that fatal error of the Israelites, in setting up and worshipping the golden calf; the similar offence of Jeroboam,‡ and the first vestige of the Grecian, Roman, and, I may also add, the Indian, DII PENATES.

Although the Deity was more generally represented under the form of an OX, in Egypt, than in many other eastern nations, so much more so, that, by degrees, from symbolizing God under that similitude, they proceeded to the impiety of adoring the animal itself, and he,

* I say *probably*, because I am aware that the TERAPHIM are, by respectable authors, and particularly by Calmet, very differently described and delineated.

† Genesis, xxxi. ‡ 2 Kings, xii. 28, 29.

he, in time, became the public idol of their temples: yet was the ſacred bull an object nearly of as high and as peculiar veneration both in Perſia and India. *One incentive* to that devotion undoubtedly aroſe from the affectionate gratitude of the ſhepherds of Chaldea, not only for the benefit of the nutritious milk which the herd abundantly beſtowed, but for their great uſe in agriculture. The two-fold bleſſing which that claſs of animals thus liberally imparted, in their opinion, rendered them proper ſymbols of the great Parent of men, who created all things by his nod, and ſupports them by his bounty. Thus, in Perſia, according to a moſt curious account taken from the genuine books of the PARSEES, by M. Anquetil du Perron, and inſerted in the third volume of his ZEND AVESTA, the ſupreme Being was originally ſymbolized, adored, and addreſſed, under the form of a bull; and the reader may there peruſe a tranſlated prayer to the GOD-BULL. It was upon this account, according to the ſame learned and ingenious author, that, when men began to worſhip their deceaſed anceſtors, and Noah, the great progenitor of the renovated world, came to be numbered firſt among thoſe deified mortals, he was repreſented and venerated under a figure compounded

pounded of half MAN, half BULL, and denominated, in their ſacred writings, l'Homme Taureau. The Apis, of Egypt, had doubtleſs a ſimilar origin. The brahmins, of India, who repreſented all the operations of nature, as well as thoſe of the mind, under ſignificant ſymbols, found out an additional cauſe for reverencing the bull; and numbering that uſeful creature among their ſacred hieroglyphics. That phyloſophic race, as deeply engaged in phyſical as metaphyſical diſquiſitions, thought that no more proper emblem could be found of the great generative and prolific power of nature than the lordly bull, who, in the pride and vigour of his youth, ranges uncontrouled amidſt the numerous and willing females of the paſture. It is, therefore, as we have before had occaſion to remark, that the bull is the animal which conſtantly accompanies Seeva, the god of generation and fecundity, who only *deſtroys to re-produce.* In the paintings of ſome of the pagodas, this animal is portrayed ſtanding near him; in others he appears mounted upon his back.

The horns on the HEAD of the BULL, as is evident from the Egyptian ISIS and the Grecian IO, repreſent the rays which LIGHT and FIRE emit, the irradiations of celeſtial glory; and, in

conſequence,

consequence, ſupreme eminence and ſtrength. Hence the high altar at Jeruſalem was decorated with four HORNS; hence Moſes himſelf, and all the diſtinguiſhed perſonages of antiquity, whether real or mythologic, as well in Egypt as in India, are, in the moſt ancient ſculptures and paintings, inveſted with this ſymbol.

The HEAD of the LION, both in Perſia and Tartary, was, in a peculiar manner, ſacred to the ſolar light; the ſuperior ſtrength, nobility, and grandeur, of that animal, in addition to what has been remarked before concerning his being a diſtinguiſhed conſtellation of the zodiac, and the ſun ſhining forth in his greateſt ſplendor from that ſign, rendered him a proper type of the ſun, the being they adored, blazing in meridian fervor. The majeſtic orb of his countenance, his glowing eye-balls, and ſhaggy main, ſpreading in glory around, like rays or cluſtering ſparks of fire, upon the neck, which, like that of the horſe in Job, may be ſaid to be clothed with thunder, contributed perhaps in their allegorical fancy to give no leſs energy than luſtre to the conception. In confirmation of what has been juſt ſaid, it may be obſerved, that, to this day, on the imperial ſtandard of the Great

Mogul,

Mogul, of which the reader may fee an engraving in Tavernier and Terry's Voyage to India, is portrayed THE SUN RISING IN GLORY BEHIND THE BODY OF A RECUMBENT LION; and an Arabian voyager, ſpeaking of the dreſs of the Banians, ſays, "Their turbans in particular are highly curious, being formed of white muſlin, and rolled together in ſuch a manner as to imitate the horns and head of a cow or heifer, an animal revered among them even to adoration."

The EAGLE, that, with its *ardent eye*, could look ſtedfaſtly upon the ſolar blaze, and that, with its *ſoaring wing*, was imagined able to reach it, was a ſymbol of the divine nature, holden ſacred in moſt nations of the Pagan world; and, indeed, was in ſo peculiar a manner ſacred to the ſun, that one ſpecies of that bird is at this day denominated the EAGLE OF THE SUN. Strabo informs us, that, in Egypt, the Thebans worſhipped the eagle;* and authors need not be cited to prove a fact ſo well known as that, in Greece, the eagle was emphatically called THE BIRD OF JOVE, which bore his thunder and repoſed on the ſceptered hand of the celeſtial king. Wings, however, (I do not ſpeak merely of thoſe of the eagle,) were, in

* Strabonis Geograph. lib. xvii. p. 2.

in ancient Egypt, the univerſal hieroglyphic of the WINDS. Wings of various kinds are conſpicuouſly engraved near or upon moſt of the ſacred animal figures that decorate the Menſa Iſiaca; but are ſeen in a more particular manner expanded over the two heifers of Oſi-ris and Iſis.* No apter emblem indeed could be found to repreſent, in a general way, wind, or air, a rapid and reſtleſs element, than birds, or the wings of birds, gliding impetuouſly through the expanſe of heaven. Scripture itſelf ſeems to juſtify the ſimilitude, ſince the Almighty is ſublimely repreſented as WALK-ING *upon the* WINGS *of the* WIND. But, as the courſe of birds is various, and as the regions in which they delight to reſide are different, one ſpecies of winged fowl denoted the quarter from which one wind blew, another from which a ſecond, another from which a third, and theſe various hieroglyphic birds are engra-ved on the ancient monuments of Egypt, as may be ſeen on thoſe copied thence in the OEdipus Ægyptiacus of Kircher, in Mount-faucon, and in Pococke.

To give one remarkable inſtance of what is here aſſerted in regard to that country, which holy writ itſelf, moſt decidedly in ſup-port

* See Menſa Iſiaca, oppoſite p. 32.

port of my argument, has denominated THE LAND SHADOWING WITH WINGS. Isaiah xviii. 1. The two particular winds that most affected Egypt were the northerly Etesian wind, and the southern. The latter, springing up about the summer solstice, drove before it that vast body of aggregated vapours, which, discharging themselves in torrents of rain upon the high mountains of Ethiopia, caused the waters of the Nile to rise. The HAWK, therefore, observing at a particular season the same course, was considered as the most natural type of the Etesian wind. That propitious wind, on the contrary, which, rising after the inundation, blew from the South, and contributed its powerful aid towards the draining off of those waters, was as naturally represented by the WHOOP, a bird, which, watching the subsiding of the inundation, issues from his retreat in Ethiopia, and, descending progressively with the decreasing stream, in its passage from Memphis to the ocean, feeds upon the luxurious repast which Providence has so kindly provided for it, in the numerous race of gnats, flies, and other insects, which are generated in abundance amidst the fat and prolific slime left by the retiring river.

Of the preceding reflections upon this favorite ſymbol of the Jews, reflections which are neceſſarily of a nature ſomewhat deſultory and unconnected, the following is the ſum and reſult. Without laying any improper ſtreſs upon this Hebrew hieroglyphic as an *indiſputable proof*, though it is certainly a very ſtrong *collateral evidence*, of their belief in a Trinity, we may ſafely allow that the illuminated heads, the innumerable eyes, and the extended wings, of the cherubic Beings, which, in the Jewiſh hieroglyphics ever accompanied that refulgent ſymbol, were doubtleſs intended to repreſent the guardian vigilance of the ſupreme Providence, as well as the celerity of the motions of that celeſtial light and ſpirit which pervades and animates all nature. The innocent and expreſſive emblem, which devotion had originally formed, was caught up and debaſed in the Pagan world. The FIRE, LIGHT, and SPIRIT, which, among the former, were only typical of the ſupreme Being and his attributes, were by them miſtaken for the ſupreme Being himſelf, and were accordingly venerated in the place of that Being. Theſe three principles became inextricably involved in their theology, and inſeparably incorporated in all their ſyſtems

tems of philoſophy. They called the elementary fire, Pitha, Vulcan, Agnee; the ſolar light they denominated Oſiris, Mithra, Surya, Apollo; and the pervading air, or ſpirit, Cneph, Narayen, Zeus, or Jupiter. Under thoſe and other names they paid them divine homage; and thus, having, by degrees, from ſome dark ill-underſtood notions of a real Trinity in the divine nature, united to that myſterious doctrine their own romantic ſpeculations in the vaſt field of phyſics, they produced a degraded Trinity, the ſole fabrication of their fancy; and, inſtead of the GOD OF NATURE, nature itſelf, and the various elements of nature, became the objects of their blind and infatuated devotion.

From this combination of religious ſentiment and ſacred ſymbol it probably aroſe, that the images of their moſt venerated deities were repreſented either in ſculpture or in poetry with THREE heads, or THREE faces, allusive, as we have exemplified above in the Grecian Ζευς, to their office and attributes. Hence Mercury was called *triceps*; Bacchus, *triambus*; Diana, *triformis*; and Hecate, *tergemina*. Theſe two laſt epithets occur together in the following line of the Æneid:

Tergeminamque Hecatem, tria virginis ora Dianæ.*

* Æneid, B. iv. L. 511.

Hence the ſymbols of all their principal divinities were of a three-fold nature. Jupiter has his *three forked* thunder, Neptune his *trident*, and Pluto his *three-headed* Cerberus. In ſhort, it probably aroſe from this ſource that the number *three* was holden by all antiquity in the moſt ſacred light; and that the *triangle* and the *pyramid* came to be numbered among their moſt frequent and eſteemed ſymbols of Deity.

For this prolonged account of the grand hieroglyphic of the Jews, I muſt repeat the apology I urged before, that either they borrowed the ſymbol from their neighbours in Aſia or had it from the Hebrew patriarchs; and I think it diſgraceful to the Jewiſh church and derogatory to the God they adored, that any of the inſpired prophets ſhould take their ideas of Deity and divine concerns from the Pagan rites of worſhip. This is my ſole reaſon for having dwelt ſo long upon the ſubject of the Cherubim, as portrayed in the viſion of Ezekiel, and as ſculptured in the temple of Solomon, and I truſt, that, with the candid, it will be eſteemed a ſufficient reaſon. This mode, however, of repreſenting the Cherubim, in ſculpture, was not univerſally adhered to. Thoſe which were immediately over the ark were naked figures in a human form, whoſe expanded wings, meeting

together,

together, at once over-ſhadowed the mercy-ſeat, and formed a ſacred pavillion for the reſidence of that GLORY, which is affirmed to have viſibly dwelt between them. In this manner they are delineated in the authentic volume of Calmet and Prideaux, and from them is copied the engraving in the annexed plate. It is of theſe figures in which the human and angelic nature is ſo ſtrikingly blended, that Philo ſpeaks when he declares, Αρχης μεν εν και Αγαθοτητος των ΔΥΕΙΝ ΔΥΝΑΜΕΩΝ τα Χερεβιμ ειναι συμβολα,* "that of the TWO POWERS in God, principality and goodneſs, thoſe Cherubim were the ſymbols;" and rabbi Menachem, on the Pentateuch, is, in the following extract from Allix, aſſerted to extend the idea ſomewhat farther, even to the ark itſelf, to which they were unſeparably united by the expreſs command of God to Moſes; to that ark which was a known and acknowledged ſymbol of Jehovah. "They propoſe," ſays this learned perſon, "the image of the TWO Cherubim which were drawn from the ark to give the idea of the TWO laſt perſons; for, the *diſtinction of the Cherubim* was evident, although there was an *unity of them with the ark*. In this manner ſpeaks rabbi Menachem, fol. lxxiv, col. 3."

* De Cherubim, lib. p. 86. G.

3."* Considering, therefore, the former merely in the light of a noble astronomical symbol, we have from this rabbi and Philo sufficient evidence that the Jews once entertained similar conceptions with Christians, not only of a plurality in the divine nature, but of a Trinity in Unity, of which the Cherubim of the ark and the ark itself were considered, by some of their writers, as immediate symbols. Let us now extend our view over the countries adjacent to Judæa, and inquire what traces of this doctrine exist either in the hieroglyphics or the writings of the other Pagan nations of the eastern world. The subject is indeed stupendous; but will not be unattended with utility, and it is by no means unconnected with INDIAN ANTIQUITIES.

I think it necessary to commence the following concise investigation of the Pagan Trinities, by again offering it as my humble, but decided, opinion, that this original and sublime dogma, inculcated in the true religion, of a Trinity of hypostases in the divine nature, delivered traditionally down from the ancestors of the human race and the Hebrew patriarchs, being in time misapprehended, or gradually forgotten, is the fountain of all the similar conceptions

* Allix's Judgement, p. 169.

conceptions in the debaſed ſyſtems of theology prevailing in every other region of the earth. Of a doctrine thus extenſively diffuſed through all nations; a doctrine eſtabliſhed at once in regions ſo diſtant as Japan and Peru; immemorially acknowledged throughout the whole extent of Egypt and India; and flouriſhing with equal vigour amidſt the ſnowy mountains of Thibet, and the vaſt deſerts of Siberia; there is no other rational mode of explaining the alluſion or accounting for the origin. Of the hypotheſis indeed that aſſerts TWO PRINCIPLES, the cauſe *can* be divined in the blended mixture of GOOD and of EVIL, that unhappily prevails in the dark and chequered ſcenes of human exiſtence; but, independently of what we know from Revelation, there appears to be no more moral neceſſity that there ſhould be *three*, than that there ſhould be *ten*, agents in the diſpenſations of the divine economy: for, with reſpect to the *preſerving* Veeſhnu of India, and of the *mediatorial* Mithra, thoſe ſecondary characters are not neceſſarily diſtinct from the principals of their reſpective triads, Oromaſdes, or Brahma; ſince it is ſurely conſiſtent with the character of a good being to *preſerve*, and nobody will be ſo hardy as to deny that he has power to *preſerve*, if he pleaſes, without the interference of any

mediator. That there is a *Mediator* in the grand ſcheme of the Chriſtian theology is alone the effect of a predetermined plan, aſſerted in Scripture to have been benevolently formed in the almighty mind, of which the councils are inſcrutable to mortals, but which, although they *are* at preſent inſcrutable, may poſſibly be unfolded to his adoring creatures in the ſtate of glory promiſed to obedient piety hereafter.

I have not hitherto attempted to draw any immediate parallel between the religion and cuſtoms of the Hindoos and the Chaldæans. The monuments of Chaldaic worſhip and manners, as repreſented in profane writers, are too diſputable and too ſcanty to allow in any extent of ſuch a parallel; and thoſe, preſerved in the Scriptures, are, for the moſt part, to be found in the occaſional digreſſions that relate to the Hebrews. As the colony, eſtabliſhed in ELAM, or Perſia, was, doubtleſs, one of the earlieſt that emigrated thence, in that region we may expect to find, and we *have* found, decided remains of Chaldaic ſuperſtition, particularly in that general veneration of FIRE, ſo univerſally practiſed at UR, in Chaldæa. This city, according to Bochart,* not only derived its name

* Vide Bocharti Geograph. Sacr. p. 83, edit. quarto Francfort, 1681.

name from a word ſignifying *lux*, ſeu *ignis*; but, becauſe the pious Abraham refuſed to concur in that worſhip, it is recorded by the Jewiſh rabbi,* that he was thrown, at the command of Nimrod, into a fiery furnace, from which, by the miraculous power of Jehovah, that rendered the ſurrounding flames innoxious, he came out unconſumed. The fire-temples of Chaldæa, were called CHAMANIM, which, the ſame Bochart derives from Chaman, a word ſignifying *to glow with the ſolar warmth*, which plainly indicates the origin of this devotion. The Perſians, deeply infected with the Chaldaic idolatry, afterwards converted the CHAMANIM, or portable ſhrines, in which they cheriſhed the fire lighted by the ſacred rays of the ſun, into magnificent PYRÆIA, or PURATHEIA, many of which remain to this day both in Perſia and India. A gentleman, who filled with honour a high ſtation in India, informed me, that, in a famous temple of this kind, reſorted to by the Perſees in Guzzurat, the prieſts boaſt to have cheriſhed the ſacred flame, unextinguiſhed, for eight hundred years, that is, ever ſince their expulſion from IRAN by the Mohammedan arms,

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* See Jerom on Gen. xi. 31, citing the Jewiſh traditions.

The Jews themſelves were by no means uninfected by the reigning ſuperſtition. אֵשׁ, æſh, is the Hebrew word for FIRE, that moſt ancient and venerated ſymbol of God throughout the Eaſt; and they juſtify their applying that title to the Deity, becauſe, in their own Scriptures, they read that God is A CONSUMING FIRE. Æſh, among the cabbaliſts, anſwered to Gebutah, or MIGHT, the fourth of the Sephiroth, and the literal meaning of Ælohim, as the word ſhould more properly be written, is *the ſtrong gods*. Hence El, when the Jews relapſed into idolatry, became the common name of the SUN; and hence, doubtleſs, through the medium of the Phœnician language, whence the Greek was formed, thoſe known appellatives of that planet, Αελλιος, and the Latin Helius.

There is a very curious ſtory, related at length in Suidas,* of a conteſt for ſuperiority that took place between this deity of the Chaldæans and the Egyptian god Canopus: for, according to the Greek author, the ancient Chaldæan prieſts uſed to carry about, through different regions, their vaunted god, to contend with others, worſhipped in the neighbouring kingdoms. The gods of gold, ſilver,

* See Suidas in voce Canopus.

ſilver, and baſer materials, were ſoon reduced to aſhes by the all-conquering FIRE. But the prieſts of Canopus, in Egypt, reſolved to check the inſolence of thoſe fire-worſhipping prieſts by a diſplay of the ſuperior power of the deity they adored. Canopus was no other than the god of water, or, rather, WATER itſelf perſonified, (an evident proof how early and in what place men began to worſhip the various elements of nature,) on which account, in the hieroglyphic ſculptures of Egypt, he was delineated with a human head and arms affixed to an immenſe vaſe, or urn, richly ſculptured, and of which the reader will find in Kircher's third volume, oppoſite to page 434, a plate containing no leſs than 16 different engraved repreſentations. The GOD-ELEMENTS, therefore, were now to engage in conteſt for dominion over the vaſſal minds of an idolatrous world. The Egyptian pontifex contrived to incloſe the element, the object of his devoirs, in one of thoſe earthern veſſels perforated with numerous holes, which are at this day uſed in Egypt to filtrate the muddy waters of the Nile. He carefully ſtopped thoſe holes with wax; then, painting over the whole with hieroglyphics, and adding to the vaſe the uſual head and ſymbols of the deity, ſet

up

up his idol, and defied its rivals. Not at all daunted by the defiance of the prieſt of Egypt, nor the formidable appearance of the aquatic deity, the prieſts of Chaldæa immediately placed their omnipotent fire beneath the ample vaſe, which in a ſhort time diſſolving the wax, the incloſed element ruſhed out in torrents, extinguiſhed the flame, and thus, to expreſs myſelf in their own mythological manner of writing, gained a complete victory over the radiant progeny of the SUN. The reader will eaſily be induced to pardon this digreſſion, which is not totally foreign to the ſubject under conſideration, ſince it points out the origin and gradual progreſs of that two-fold idolatry which formerly overſpread the Eaſt, and both of which, or ſomething very much like them, have been ſo long predominant in Hindoſtan: for that the Indians worſhip the ſun and fire has been demonſtrated; and they pay a homage ſcarcely inferior to their conſecrated rivers. Indeed, I have a print of the Ganges perſonified, which, though a female, in the features of its face is not unlike the moſt comely of the figures of Canopus, exhibited by Kircher. But let us return to the ſubject of the firſt appearance of the Hebrew doctrine of the Trinity in the Gentile world.

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The earlieſt dawn of it IN ASIA is to be found in the ORACLES of the Perſian Zoroaſter, I mean the original Zoroaſter, that obſcure character in remote antiquity to whom thoſe oracles are generally referred, and not that Zoroaſter, or Zerduſht, who was only the reformer of the Magian ſuperſtition, and flouriſhed at a much later period.

I have obſerved in a former page of this diſſertation, that, among many diſcordant opinions, there were two more generally prevalent in antiquity concerning that venerable, but myſterious, perſonage. The firſt mentioned was that he was king of Bactria, and ſlain by Ninus; the ſecond, that he was a native of Perſia, and flouriſhed in the days of Darius Hyſtaſpes. There is no point, however, concerning which the moſt celebrated writers are more divided. The whole is veiled in impenetrable obſcurity. The difficulty has been attempted to be ſolved, by ſuppoſing that there exiſted, at various periods, ſeveral perſons eminent for wiſdom, who aſſumed that name, or to whom, as was an uſual cuſtom in the ancient world, his zealous and affectionate diſciples applied that illuſtrious appellative. I have alſo pointed out, in the courſe of this diſſertation, ſome very ſtriking circumſtances of ſimilarity

ſimilarity in the reſpective doctrines which the Indian and Perſian legiſlator inculcated, and have even ventured to hazard a conjecture that the more ancient Zoroaſter and BRAHMA (I wiſh I had dared to have written RAMA) were the ſame legiſlator under two different appellations. It is a fact however which cannot be ſhaken, that, in thoſe primitive ages, mankind acknowledged and venerated in one perſon, the ſacerdotal, the regal, and the paternal, character. An inſtance of this ſort remains at this day in the grand Lama of Thibet, who not only unites in his own perſon the regal and ſacerdotal character but one ſomewhat more exalted, ſince he is regarded by his ſubjects in a light in which the grateful and affectionate race, who were the immediate deſcendants of Noah, regarded that patriarch, and by that means ſowed in the renovated world the firſt ſeeds of idolatry; he is venerated as a DEITY. Stanley,* citing Bochart, derives the term ZOROASTER from the Hebrew SCHUR, whence the Chaldee ZOR was formed, ſignifying to contemplate, and ISTHER, a Perſian word, ſignifying a ſtar, whence probably the Greek αστρον. Allowing this derivation to

* Vide Stanley's Chaldaic Philoſophy, p. 2, and Bochart's Geograph. Sacr. lib. i. cap. i.

to be juſt, we find in Zoroaſter the great Baal or Belus, who, Pliny* informs us, was the inventor of aſtronomy in Chaldæa, and poſſibly, as I ſhall hereafter endeavour to prove, the ſame perſonage venerated in India under the renowned Hindoo appellative of Bali. The old Scripture name of the Chaldæans, which is Chuſdim, leads us directly to the perſon of the real Zoroaſter, and much corroborates this opinion either that Chus himſelf, or his ſon Belus, was in reality the perſonage on whom antiquity has beſtowed that celebrated name. Belus, being the grandſon of the arch-apoſtate Ham, was moſt likely to be the firſt corrupter of this pure doctrine. We accordingly find the earlieſt attempt to philoſophize (that is, to deprave by human wiſdom) this doctrine, ſo much ſublimer than the ſublimeſt metaphyſics, in the ORACLES aſcribed to that legiſlator, which are juſtly ſuppoſed to be the genuine ſource of both the Perſian and Egyptian, and conſequently of the Greek, theology. Whoſoever of the ancient poſt-deluvian ſages he might have been, the name, as thus derived, is exceedingly applicable, ſince both the nations, over whom Brahma, or Rama, and Zoroaſter were

* Belus inventor fuit ſideralis ſcientiæ. Plinii Nat. Hiſt. lib. i. cap. 26.

were legiſlators, have, next to the Chaldæans, ever been conſidered as the moſt early cultivaters of aſtronomy in Aſia, and eſpecially the latter, who will be proved hereafter to have carried that ſcience to a point of aſtoniſhing improvement, and far beyond that to which it ever attained in Egypt. I am not ignorant that the whole of theſe oracles have been aſſerted to be a groſs forgery of ſome Pſeudo-Chriſtian Greek; but, as they are found interſperſed in detached ſentences throughout the writings of various Greek philoſophers, that objection at leaſt, in regard to *the whole of them*, muſt fall to the ground, and they probably are, what Stanley ſeems to be perſuaded they are, and what their dark myſterious doctrines ſeem to evince, the genuine remains of the Chaldaic theology; that theology, which, according to Proclus, as cited by the ſame writer, was revealed to man by the awful voice of the Deity himſelf.

It would, indeed, be abſurd to deny that there are, intermixed with the genuine ORACLES of Zoroaſter ſome ſpurious paſſages, and many dogmas of the more recent Greek philoſophers; but, in many of the precepts contained in them, there appear, as I have juſt aſſerted, ſuch evident marks of a certain obſcure and myſterious kind of hieroglyphic theology as prove them

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to be the production of the ancient ſchool of Chaldæa; of that grand theological ſchool in which the Metempſychoſis was firſt divulged; in which the ſidereal LADDER and GATES were firſt erected; and in which that ſubtle, luminous, æthereal, all-penetrating, all-enlivening, FLAME, which gives elaſticity and vigour to the various parts of the animated univerſe, from its profoundeſt centre to the moſt extended line of its circumference, was firſt, from intenſe admiration of its aſtoniſhing properties, adored as a divinity. According to the authors cited both by Kircher and Stanley they were originally written in the old Chaldaic language, and tranſlated into Greek either by Beroſus, Julian the philoſopher, or Hermippus; and they have deſcended to poſterity only in detached pieces, which, I have obſerved before, is a cogent argument in favour of their originality. What remains to us of the writings of Hermes is ſtrongly tinctured with the Zoroaſtrian philoſophy. Plato and Pythagoras, in their viſits to the Perſians at Babylon, drank deep at this primeval fountain; and their writings, alſo, thus infected with the philoſophy of Zoroaſter, contributed to ſpread the phyſical and theological doctrines of Chaldæa widely through Greece. The

whole of these oracles are given by Stanley, according to the more-esteemed edition of Patricius, with the notes of Pletho and Psellus, and to his page I must refer the reader for the extracts that follow.

What the writer of these oracles, whosoever he was, could possibly mean by the singular expressions that occur throughout the whole of the first section, except to shadow out the mystery of the Trinity in Unity, a mystery, after all, but partially understood by him, it is difficult to conceive, since, exclusive of the error of placing PRINCIPLES for HYPOSTASES, which was natural enough to an unenlightened Pagan, it is impossible for language to be more explicit upon the subject of a divine Triad, or more conformable to the language of Christian theologers.

Οπȣ πατρικη μονας ἐστι,
Ταναη ἐστι μονας η δυο γεννα.

" Where the PATERNAL MONAD is; that paternal monad amplifies itself, and generates a duality." The word πατρικη, or paternal, here at once discovers to us the two first hypostases, since it is a relative term, and plainly indicates a SON. The paternal monad produces a duality, not by an act of creation, but by generation,

ration, which is exactly consonant to the language of Christianity. After declaring that the Duad, thus generated, καθηται, *sits* by the monad, and, shining forth with intellectual beams, governs all things, that remarkable and often-cited passage occurs:

> Παντι γαρ ἐν κοσμω λαμπει τριας,
> Ἡς μονας ἀρχει.

"FOR, A TRIAD OF DEITY SHINES FORTH THROUGHOUT THE WHOLE WORLD, OF WHICH A MONAD IS THE HEAD;" that is, all created things bear impressed the seal of the great triune God. In a succeeding verse of this section we are informed,

> Ἐις τρια γαρ νȣς ἐιπε Πατρος τεμνεσθαι ἁπαντα,
> Ὁυ το θελειν κατενευσε, και ἠδη παντα ἐτετμητο.

"For, the mind of the Father said, that all things should be divided into THREE, whose will assented, and all things were divided." The sentence is obscure, but the meaning of the former part of it seems to be that all things are under the government of a divine Triad, and the latter part exhibits a striking parallel to the words of that divine Λογος, who said; *Let there be light, and there was light*; *of* HIM *who spake, and it was*

 done;

done; who commanded, and it ſtood faſt. Immediately after follows a paſſage, in which the three Perſons in the divine eſſence are expreſſly pointed out by appellations, under which we inſtantly recognize the three ſuperior Sephiroth of the Hebrews.

Και ἐφανησαν ἐν ἀυτῃ ἡ τ᾽ ἀρετη,
Και ἡ σωφια, και πολυφρων ἀτρεκεια.

" And there appeared in this Triad, VIRTUE, and WISDOM, and TRUTH, that know all things." Though theſe three hypoſtaſes are afterwards ſtyled principles; and though, in this reſpect, the Chaldaic philoſophy appears to blend itſelf with the Chaldaic theology; the firſt Sephirah, or KETHER, the Crown, is doubtleſs alluded to by Ἀρετη, or Virtue: the ſecond appellation is ſtill more remarkable; for, of the CHOCHMA of the Hebrews, Σωφια, or Wiſdom, may be termed an exact and literal tranſlation. Nor is the ſimilitude at all leſs impreſſive in the appellation of the third of theſe principles, (as Zoroaſter miſtakenly denominates them,) for, of the heavenly BINAH, or Intelligence, can language convey any more accurate conception than is to be met with in the word πολυφρων Ἀτρεκεια, multiſcia veritas, the Spirit of

of truth, full of celeſtial wiſdom, that omniſcient Spirit who trieth the reins and ſearcheth the hearts of the children of men. That theſe three hypoſtaſes, or perſons, are in the latter part of this ſection denominated PRINCIPLES is not a little ſingular, and, at all events, it is a mode of expreſſion very inconſiſtent with what previouſly occurred concerning the relation which the name of *ſon* bears to *father*, and with the term of *generation* by which the Duad were ſaid to have been produced.

Singular, however, as this conduct may appear, it is not inconſiſtent with other groſs errors of the idolatrous ſons of Chaldæa. Though that infatuated race had traditionally received from their pious anceſtors that firſt ſublime principle of religion, that there preſided over the univerſe an infinite omnipotent GOD, who was a SPIRIT, and to be worſhipped in ſpirit and in truth, they had forgotten the Deity himſelf in the darling object of their veneration, the adorable flame, before which they inceſſantly bowed the ſervile knee. If they could thus early and fatally forget the great Creator of all things, and worſhip, in the place of him, one of the elements, formed by his power, is it a ſubject of wonder that there

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ſhould have been alike obliterated from their minds all remembrance of that awful myſtery at the ſame time revealed, that diſtinction in his nature which we denominate Trinity of perſons, or that, only faintly remembering the awful truth, they ſhould finally inſult the holy hypoſtaſes by the degrading appellation of principles? The very inſtitution of divine rites in honour of their baſe idol, the ſubſtitute of Deity, proved the prior exiſtence of a purer worſhip in their country; and the very *number* and *name* of their imagined PRINCIPLES demonſtrated that, in remote periods, incenſe to a nobler TRIAD had burned on their adulterated altars.

It is unneceſſary to ſwell theſe pages with many additional extracts, corroborative of my aſſertions from theſe 'ΙΕΡΑ ΛΟΓΙΑ, or holy oracles, as in his treatiſe De Inſomniis they are termed by Syneſius, a writer who flouriſhed about the year 400, and which circumſtance is a convincing proof in how venerable a light theſe ancient fragments were holden even in that early period of Chriſtianity; but there remain a few others too remarkable and too deciſive to be wholly omitted. In the very next ſection of theſe oracles, remarkable for its ſingular title of ΠΑΤΗΡ και ΝΟΥΣ, or

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THE FATHER and THE MIND, that Father is expressly said "to perfect all things, and deliver them over νω δευτερω," to the SECOND MIND; which, as I have observed in the early pages of this dissertation, has been considered as allusive to the character of the mediatorial and all-preserving Mithra; but could only originate in theological conceptions of a purer nature, and be descriptive of the office and character of a higher MEDIATOR, even the eternal ΛΟΓΟΣ. The whole of the passage runs thus:

Παντα γαρ ἐξετελησε ΠΑΤΗΡ και ΝΩ παρεδωκε ΔΕΥΤΕΡΩ, ὃν πρῶτον κληιζεται ἐθνεα ἀνδρῶν παν-γενος·

"that SECOND MIND," it is added, "whom the nations of men commonly take for the FIRST." This is doubtless very strongly in favour of the two superior Persons in the Trinity. Christians, indeed, are taught to consider the second hypostasis as the more immediate Δημιεργος, or celestial architect of the world; yet it must still be owned that, in the three first verses of Genesis, creation is represented as the work of the collective Trinity. Overlooking and correcting the mistake of assigning to the first hypostasis the

 operations

operations that more peculiarly belong to the ſecond, we ſhall find this paſſage of the Zoroaſtrian oracles exceedingly conformable to the language of holy writ itſelf; for, it is there ſaid; *by the* WORD OF THE LORD *the heavens were* MADE, *and all the hoſt of them by the Spirit of his mouth.* Pſalms xxxiii. 6. And the Logos himſelf authorotitavely declares, *all power* IS GIVEN UNTO ME *both in heaven and in earth.* Math. xxviii. 18.

In the third ſection of the Chaldaic oracles, as arranged by Patricius, in which, and that immediately following, a ſtill wider range is taken in the phyſical and intellectual world, and where we find the primordial ſource of thoſe ſpeculative notions, which, probably, formed the baſis of the Pythagorean and Platonic philoſophy, it is obſerved with ſingular conformity to this Hebrew doctrine of a certain plurality exiſting in the divine eſſence:

Ὑπο δυω νοων ἡ ζωογονος πηγη περιεχεται ψυχων,
Και ὁ ποιητης ὃς, αὐτεργων, τεκτηνατο τον κοσμον,
Ὁς ἐκ νου ἐκθωρε πρωτος.

" Under TWO MINDS is contained the life-generating Fountain of ſouls; and the ARTIFICER, who, ſelf-operating, formed the world: he who ſprang firſt out of that mind."

mind." In this paſſage, by the former of the minds is decidedly pointed out the great Αυτοθεος, the eternal ſpring and fountain of the Godhead; by the ſecond, the creative Logos, who is an emanation from that fountain; the ſame Logos whom St. John ſays, *was in the beginning with God*; that Word, by whom *all things were* MADE; *and, without whom, was not any thing* MADE *that was* MADE. John i. 1.

The following paſſage, cited by Proclus from theſe oracles, is not leſs indubitably deciſive, in regard to the third ſacred hypoſtaſis, than the preceding paſſages are in regard to the two ſecond;

> Μετα δε πατρικας Διανοιας Ψυχη εγω ναιω,
> Θερμη, ψυχουσα τα παντα·

that is; "in order next to the paternal mind, I, PSYCHE, dwell; warm, animating all things." — Thus, after obſerving, in the firſt ſection, the Triad, or το Θεῖον, the whole Godhead collectively diſplayed, we here have each diſtinct hypoſtaſis ſeparately and clearly brought before our view. That the perſons themſelves are ſometimes confounded and their reſpective functions miſtaken by unenlightened Pagans, Chriſtians, who are in poſſeſſion of this doctrine by a renewal of divine revela-

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tion, ought not to be ſtruck with wonder, but penetrated by benevolent pity.

Since the philoſophy of the Chaldæans was ſo intimately blended, or rather incorporated, together with their theology, this will be a proper place to conſider the great outlines of that philoſophy, and I muſt again urge as my apology, for entering thus largely into the inveſtigation of it, the ſtriking ſimilitude which its ruling features bear to that ſpecies of phyſical theology promulged in the ſacred Sanſcreet writings of India. The moſt prominent of thoſe features diſplays itſelf in the following paſſage:

Ταυτα ΠΥΡΟΣ ʽΕΝΟΣ *εκγεγαῶτα*·

ALL THINGS ARE THE OFFSPRING OF ONE FIRE.

Let us inveſtigate the origin, the progreſs, and the diffuſion of the firſt grand ſuperſtition, which led to that ſo largely deſcanted upon in a former part of this work, and therefore not here neceſſary to be reſumed, the worſhip of the orbs of heaven, which they imagined to have been themſelves compoſed of ÆTHERIAL FIRE.

The patriarchs, who dwelt in Chaldæa, held FIRE in profound, though not in idolatrous, veneration; becauſe, like their ancient

cient neighbours of Perſia and India, they thought it the nobleſt image and ſymbol of God in nature. Their extenſive ſpeculations in phyſics, alſo, increaſed that veneration: they conſidered it as an immediate emanation from God; they knew that it was the grand agent, under the Deity, in all the operations of nature. When ſenſible objects and ſecondary cauſes became, in the philoſophy of ſucceeding ages, the more immediate object of minute inveſtigation, the GREAT FIRST CAUSE OF ALL, being an object more diſtantly remote from thought, was by degrees neglected, and the worſhip of himſelf, as was too uſual in the ancient world, was transferred to the ſymbol that repreſented him. After this all-pervading fire, their philoſophy led the Chaldæans to place next in order that finer, ſubtle, and luminous, fluid, which, they denominated the SUPRAMUNDANE LIGHT, in which the heavenly bodies floated. This fluid they eſteemed far leſs groſs than the air which ſurrounds the globe, and this, in India, is called the AKASS. By the AKASS, as my account of the Coſmogony of Hindoſtan will hereafter acquaint the reader the Indians mean "a kind of celeſtial element, pure, impalpable, unreſiſting, and reſembling

bling the air rarified into æther of the ſtoic philoſophers." Next to the ſupramundane light, ranks the EMPYREUM; and, neareſt the earth, the groſſer æther, which is ſtill denominated a kind of FIRE, πυρ ζωηγονιον, a life-generating fire, of which are formed the orbs of the ſun and planets. Of the firſt ætherial light, or fire, which emanates from God himſelf, are compoſed the eternal monad, and all the various orders of ſubordinate deities, ζωναιοι και αζωναι, that is, thoſe who exert their influence and operations about the zones of heaven; created intelligent angels; good dæmons; and the ſouls of men. All theſe orders, the orders of light and immateriality, are under the government and direction of MITHRA, the god of light and benevolence. But as there are orders of luminous and immaterial beings, ſo there are thoſe alſo of darkneſs and materiality: theſe conſiſt of evil dæmons, and they are ſix in number. The firſt of them inhabit the regions more immediately ſublunary: the ſecond, the regions nearer the earth; dark, ſtormy, and full of vapours: the third are thoſe malignant and unclean ſpirits that range the earth: the fourth inhabit the depths of waters, and agitate with ſtorms and whirlwinds the gloomy abyſs of the ocean: the fifth are ſubterraneous, and de-
light

light to dwell in caverns and charnel vaults; these excite earthquakes, and other internal convulsions in the bowels of the harrassed globe: the sixth, lucifugous, and hardly sensible of animation, or capable of motion, roam through the profundities of darkness, and hold their reign, as it were, in the very centre and bosom of chaos: all these obey ABRIMAM as their supreme lord and captain. The whole of this hypothesis may be found in India, and a part of it has been already unfolded. There, on the one hand, we see the benevolent spirits the offspring of light, the SOORS, possibly so called from Surya, the Sun, headed by Brahma or Veeshnu, issuing from the empyræum, or inferior heaven of Eendra, and animated by affection, or melted with pity, watching over, preserving, and protecting, the human race. On the other hand, we observe the dreadful army of the Asoors, those dark and perturbed spirits who tenant the dreary regions of the North pole, drawn up in terrible array under the Mahee Asoor, or Lucifer of India, meditating the molestation and destruction of the human race, and showering down upon them desolation and plagues. Other grand points of similitude or sentiment, existing between the two nations in physics

physics and philosophy, will be considered at large in my chapter relative to the literature of Hindostan: for the present I shall only notice a few of them that are the most remarkable.

῾Επτα ἐξωγκωσε πατηρ στερεωματα κοσμων·

that is, " the FATHER hath congregated seven firmaments of worlds," by which worlds are doubtless to be understood the seven planets, or BOOBUNS, as they are called in India. Afterwards, exactly in the style of those who thought the stars were animated beings, who called them by the name of different animals, and who thus designated them in their hieroglyphic sculptures, he is said to have " constituted a septenary of ERRATIC ANIMALS:"

Ζωων δε πλανωμενων ὑφεστηκεν ἑπταδα·

Both these extracts are cited only as introductory to a passage in a following section, where we find at last the original idea of the ladder with the seven gates; whence possibly Celsus had his singular notions concerning that curious symbol, erected in the Mithratic cavern:

Μη κατω νευσης κρημνος κατα γης ὑποκειται
Επτα πορȣ συρων κατα βαθμιδος· ην υπω
Δεινης ἀναγκης θρονος εστι.

" Stoop

"Stoop not down; for, a PRECIPICE lies below on the earth, drawing through the LADDER WITH SEVEN STEPS; beneath which is the THRONE of dreadful NECESSITY."

It may fairly be presumed, that, arguing from analogy and from what we now know concerning the sidereal ladder, two additional symbols, probably used in the cave of Mithra, discover themselves in this passage. The deep GULPH, or PRECIPICE, (that is, the inferior hemisphere, or TARTARUS, of the ancients,) which yawned at the foot, and down which the soul that could not rise to the more elevated spheres of virtue on the erected ladder, or that relinquished its vigorous efforts to ascend up to them, rapidly plunged; and the THRONE OF NECESSITY, (that NECESSITY which, we know, was the basis of all Pagan theology,) demonstrating that the progressive stages of the Metempsychosis must absolutely be toiled through before the highest sphere of happiness, the SUPREME ABODE of the Indian brahmins, could be reached.

However disputable may be the point, WHO was the real author of the venerable maxims laid down in these Chaldaic oracles, I must again repeat that they appear to me indisputably to contain many fundamental principles both of the Persian

Persian and Indian systems of theology and philosophy. Substantial proof of this assertion may possibly be admitted as decisive evidence in favour of the genuineness of, at least, that portion of them in which those principles display themselves. Before, therefore, I shall proceed to exhibit the strong traits of a TRINITY which so distinctly appear in those venerable fragments of antiquity, preserved to us in the page of the Egyptian Hermes, and in the hymns attributed to the Grecian Orpheus, personages scarcely less obscure than Zoroaster himself, it is my intention to point out a few additional instances in which the features of that similarity appear still more prominent and unequivocal.

The most remarkable one, next to the ADORATION OF FIRE, and the HEAVENLY ORBS, and the belief in GOOD AND MALIGNANT DÆMONS, already amply unfolded, is the doctrine of the METEMPSYCHOSIS, which spread from Chaldæa to Persia and India; for, that the Persians as well as the Indians actually believed in the transmigration of the human soul, is proved by the evidence brought from Porphyry in page 305 preceding, and by the following short passage in Dr. Hyde: Decretum enim apud primos habetur de animarum

rum in diverſa corpora tranſmigratione, id quod etiam in MITHRÆ myſteriis videtur ſignificari.* The Metempſychoſis is there unfolded in theſe terms, which, however obſcure themſelves, are by the context evidently demonſtrated to allude to it.

Διζεω συ ψυχης ὀχετον, ὀθεν, ἠ τινι ταξει.
Σωματι τιθυσας, ἐπι ταξιν ἀφ' ης ἐρρυης
Αὐθις ἀναςησεις· ἱερω λογω ἐργον ἑνωσας.

"Explore thou the TRACT OF THE SOUL;† whence and by what order it came. Having performed thy ſervice to the body, to the ſame order from which thou didſt flow thou muſt return again, joining action to ſacred ſpeech."

In an epiſode of the MAHABBARAT, Creeſhna, an incarnation of the Deity, is repreſented as thus addreſſing Arjun. "Both I and thou have paſſed MANY BIRTHS: mine are known to me, but thou knoweſt not of thine." Bhagvat Geeta, p. 51. "At the end of time, he, who having abandoned his MORTAL FRAME, departeth, thinking only of me, without doubt GOETH UNTO ME; or elſe, whatever OTHER NATURE he ſhall call upon, at the end of life,

* De Hiſt. Religionis vet. Perſ. p. 254.

† Ψυχῆς ὀχετὸν, the *canal*, or *vehicle*, through which the migrating ſoul glides.

when he ſhall quit his mortal ſhape, he ſhall ever go unto it. Wherefore, at all times, think of me alone." P. 74. Pletho, in explaining the paſſage in the oracles above-cited, obſerves, that, by *ſacred ſpeech*, is meant invocation of the Deity by divine worſhip, and that, by *action*, divine rites are ſignified. In the ſame Geeta we read that the Deity caſts thoſe who deſpiſe him "into the wombs of evil ſpirits and UNCLEAN BEASTS." Geeta, 117. In the Zoroaſtrian oracles we find ideas exactly ſimilar:

Σου γαρ αγγειον θηρες χθονος οικησουσι.

"For THY VESSEL the BEASTS OF THE EARTH ſhall inhabit."

Concerning this doctrine of the Metempſychoſis, however ample has been the preceding account, there ſtill remains a vaſt and wonderful field for inquiry and ſpeculation. It is undoubtedly of moſt ancient date in Aſia, and we have ſeen it plainly revealed in the Geeta, an Indian compoſition ſuppoſed to be four thouſand years old. The anceſtors of the Hebrews, however, were not without ſome conceptions of this kind, as is evident from what M. Baſnage relates of ſome rabbies explaining, by the doctrine of the tranſmigration of ſouls,

ſouls, that menace to Adam in Geneſis: *Duſt thou art, and unto duſt ſhalt thou return!* that is, ſay they, thou ſhalt return to animate another body formed of *kindred duſt*. It is very remarkable too that their great and ancient paraphraſt Jonathan, in his commentary on the following paſſage in Iſaiah xxii. 14, *Surely this iniquity ſhall not be* PURGED *from you till ye* DIE, *ſaith the Lord God of hoſts*, explains this purgation or purification of the ſoul in nearly the ſame manner as it is explained in the GEETA, by "morte ſecundâ," a ſecond death.* "By this ſecond death (ſays M. Baſnage) is not meant HELL, but that which happens when a ſoul has a ſecond time animated a body and then departs from it."† The ſame ſentiments, he adds, are found in the book Zohar and in Philo.

It may gratify curioſity to purſue ſomewhat farther the parallel opinions of the Hebrews and Hindoos on this curious ſubject.

The CANAL, or VEHICLE, mentioned above, through which the ſoul glides from one order of being into another, will probably bring to the recollection of the reader the imagined ca-

* Vide Jonathan's Targum in Walton's Polyglot. tom. iii. p. 193.

† See Baſnage's Hiſtory of the Jews, p. 386.

nals by which the influences of the ſplendors of the Sephiroth are united and through which they flow into one another. The Hindoos have invented, as we have often related before, ſeven inferior ſpheres of purgation and purification, through which the ſoul, polluted by guilt, is doomed to paſs after its exit from this earthly tabernacle: and ſeven ſuperior ſpheres for pure and beatified ſpirits, all containing various degrees of increaſing happineſs. The rabbies alſo, according to M. Baſnage, believe in a gradation of puniſhments and enjoyments in the other world. They ſay there are SEVEN HELLS,* becauſe they find, in Scripture, hell mentioned under *ſeven* different appellations. Their hell too, like that of the poets, conſiſts in the ſufferers alternately enduring the extremes of heat and cold, exactly as Virgil deſcribes it:

Aliis, ſub gurgite vaſto,
Infectum eluitur ſcelus, aut exuritur igni,

Or, as our greater Milton;

From beds of raging fire, in ice to ſtarve
Their ſoft ætherial warmth.

We

* Baſnage, p. 389.

We have before remarked that the Hindoo hell, or Naraka, consists of *serpents*, probably allusive to the corrosive gnawings of that *worm* which never dieth. But as the Hebrews had seven hells, so had they likewise seven heavens, or rather they divided the celestial Eden into seven apartments, the raptures enjoyed in which were proportioned to the merits and capacity of the liberated soul. Here they assert, as in the paradise of Eendra, that the soul shall dissolve in an influx of celestial pleasures; and it is very remarkable that in the imagined Elysium of the rabbies, as in that of Eendra and Mohammed, sensual pleasures are by no means to be excluded. Maimonides, cited by M. Basnage, gives a most luxuriant description of this beautiful and magnificent abode. The houses he represents as entirely constructed of precious stones, after the same manner as the heavenly city is described by St. John in the Revelations: a proof that either Maimonides had seen the apocalypse, or that the descriptions of both were regulated by some very ancient traditions. The rivers of that celestial Jerusalem flow with wine, the air is fragrant with perfumes, and all care and sorrow are annihilated. As the soul is to enjoy all kinds of most refined spiritual delights, so is the body, according both

to rabbies Menaſſe and Abarbanel, to enjoy pleaſures ſuited to its nature: for why, ſay thoſe rabbies, ſhould bodies riſe again if they were not to act over again the ſame things, and be engaged in ſimilar employments to thoſe in which they were occupied when exiſting in this terreſtrial ſcene. Every ſenſe, therefore, is to be amply and completely gratified; but the gratification is to be *more refined*, like that of Adam in innocence, for whom God made a body before the fall, and God makes nothing in vain, nor beſtows the *means*, without the *power*, of fruition. Therefore the moſt delicious banquets are to be prepared for the bleſſed; the pleaſures of the nuptial ſtate are to be realized in heaven, and celeſtial children to ſpring from the chaſte embrace.*

It is plain that the Jews, in our Saviour's time, indulged ſome notions of this kind, when, ſpeaking of the woman who had been married to ſeven brothers, they aſked him whoſe wife ſhall ſhe be in the reſurrection? and the reply of Chriſt, that in the reſurrection they neither marry nor are given in marriage, ought to have taught them, as well as the modern ſect of Swedenburg, the falſehood and abſurdity of the degrading conceptions entertained

* Baſnage, p. 391.

tained by them, concerning the nature of the joys of another life. We read in Scripture of the translation of Enoch, and Elijah, and of the bosom of Abraham; while the answer of our Saviour to the thief on the cross; his assertion that in his Father's house there are *many mansions*, and that in St. Paul of a third heaven, of the heaven of heavens, and of one star differing from another star in glory, afford substantial proof that some distinction in those regions, and in the state of those who inhabit them, will doubtless be made, but what those distinctions may be it is as useless to speculate as it is impossible to decide.

Whosoever will read with attention that particular section of these oracles, which treats concerning the nature of the SOUL, the BODY, and MAN, the compound of both, and compare the whole with what has been intimated before in regard to the Mythratic mysteries and the sidereal ascent of the transmigrating soul, will find the whole strikingly allusive to that system of philosophy once so predominant in the oriental world as well as highly illustrative of it. In one of those effata we find, mentioned in express terms, the φυσεως αυτοπτον αγαλμα, THE GREAT SELF-CONSPICUOUS IMAGE OF NATURE, of which so much has been said be-

fore as a principal ſymbol in the myſteries. In the myſterious rites of Iſis in Egypt, amidſt other ſtrange and dreadful noiſes, the HOWLINGS OF DOGS, referring, I preſume, to the character of ANUBIS, the celeſtial Sirius or Barker, were diſtinctly heard. *Viſæque canes ululare per umbram.* Alluſive to the ſame myſtic ſubterraneous exhibition, we read in theſe oracles:

> Ἐκ δ' ἀρα κολπων γαιης θρωσκεσι χθονιοι κυνες,
> Ου ποτ' ἀληθες σωμα βροτω ἀνδρι δεικνυντες.

"Out of the cavities of the earth ſpring TERRESTRIAL DOGS, glancing, in deluſive viſion, before the view of the initiated." Theſe terreſtrial dogs, though in Egypt doubtleſs referring to Anubis, might poſſibly alſo in India have a ſidereal alluſion; for, Sirius is one of the brighteſt of the conſtellations, and the Indians were immemorially aſtronomers: if not, they had reference to the grovelling vices and guilty paſſions, thoſe evil dæmons that haunt the human race in an unpurified ſtate, and gnaw like dogs and ravening vultures the mind that harbours them. We read again, in theſe oracles, of the myſterious potency of certain names recited in thoſe rites by the hierophant:

Ὀνοματα

Ὀνοματα βαρβαρα μηποτ᾽ ἀλλαξῃς,
Ἐισι γαρ ὀνοματα παρ᾽ ἑκαστοις ΘΕΟΣΔΟΤΑ,
Δυναμιν ἐν τελεταις ἀρρητον ἐχοντα·

that is, "Do not alter the names that come to you from the barbarians;* for, there are names in every nation immediately given from the Deity, which have an unſpeakable power in ſacred myſteries." There can hardly be a doubt that the author, by the term *barbarous*, alluded to the nation of the Hebrews and the myſtic powers attributed by them to the INEFFABLE TETRACTYS, that Tetractys by which, I have obſerved, Pythagoras ſwore, and which was very early corrupted, in the pagan world, by the title of JAO, JAVE, and JOVA. There is a paſſage in Warburton on this ſubject, which will be of great uſe in explaining this apothegm. "When the whole ceremony of initiation was over, then came the Ἀποῤῥητα, and delivered the hymn called *the theology of idols*. After this, the aſſembly was diſmiſſed with theſe two barbarous words, ΚΟΓΞ, ΟΜΠΑΞ, which evince that the myſteries were not

* This inſolent appellation the Orientals and the Greeks promiſcuouſly conferred upon all foreign nations. The cuſtom remains among the Indians to this day, who denominate all foreigners MILEECHIHAS, or infidels, as the reader may ſee by conſulting the Aſiatic Reſearches, vol. ii. p. 201.

not originally GREEK. The learned M. Le Clerc well obſerves, that this ſeems to be only an ill pronunciation of KOTS and OMPHETS, which, he tells us, ſignifies in the Phœnician tongue, WATCH AND ABSTAIN FROM EVIL."* As we have ſeen the ladder and the *αυτοπτον αιγαλμα*, ſo we may in theſe oracles diſcover THE SACRED FIRE, the emblem of the Divinity, that illumined the Mithratic cavern, in the following paſſage, which occurs laſt in order, (for they are variouſly arranged by different editors,) as they ſtand in the edition of Fabricius, and from him copied by Stanley:

> *Ἡνικα βλεψης μορφης ἀτερ ιερον πυρ,*
> *Λαμπομενον σκυρτηδον ὁλϗ κατα βενθεα κοσμϗ,*
> *Κλυθι πυρος φωνην.*

"When thou beholdeſt the ſacred fire, bright and formleſs, flaſhing through the depths of the WORLD, hear the voice of that fire." Of this obſcure paſſage no ſenſe can poſſibly be made, except we apply it to that Mithratic cave, which repreſented the WORLD MADE BY MITHRA; and, therefore, the meaning of the writer ſeems to be included in the following paraphraſe. When thou ſeeſt the ſacred fire, during

* Divine Legation, vol. i. p. 157. Edit. oct. 1738.

during the celebration of the mysteries, blazing through the profound recesses of the CAVERN, consider it as an emblem of the Deity; who thus diffuses his genial influence through the most dark and chearless recesses of the universe. Revere, therefore, the awful image of God, shining forth in that nature, of which he is the munificent author, and learn gratitude, affection, and duty, from the instructive symbol.

Of the continual interference of the evil Dewtah in the affairs of men, repeated accounts have been already presented to the reader from various Sanscreet authorities, and that the brahmins were anciently attached to those *magical* mysteries, which were first so denominated from the *magi* of Persia, very probable conjectures have been offered. A remarkable passage in the Sacontala, compared with a verse of these oracles, will evince how little the Zoroastrian and Brahmanian doctrine in this respect differed. The writer of the oracles asserts,

'Αι ποιναι μεροπων ἀγχτειραι·

which passage Stanley thus translates, "the Furies are the STRANGLERS of men," and Psellus commenting upon it, says that the dæmons

dæmons who torment mankind, being the vices and paſſions of men perſonified, torture them for their crimes, and, in a manner, STRANGLE them. The exhibition of the conteſts of theſe good and evil genii ſeems formerly to have conſtituted as favourite a portion of the dramatic productions of India as our VICE, and other mythologic characters, uſed to be in the ancient dramas of Britain. In the Sacontala, dæmons of either ſort are frequently introduced, and greatly promote the denouement of the piece. "What!" ſays the emperor Duſhmanta, "are even my ſecret apartments infeſted by SUPERNATURAL AGENTS?" To whom Madhavya, from behind the ſcenes, exclaims: "Oh! help: oh! releaſe me: for, a MONSTER has caught me by the NAPE OF MY NECK, and means to ſnap my back-bone as he would ſnap a ſugar-cane!" The ancient kings of India ſeem likewiſe to have poſſeſſed a ſimilar power, with the renowned Amadis's of Europe, to reſcue mankind from the graſp of theſe enraged dæmons; for, the Son of the Sun inſtantly calls for the immortal bow given him by Eendra, the God of the firmament, and haſtens to the relief of his ſuffering friend. But, in the interim, the dæmon, more firmly graſping his trembling captive,

captive, exclaims: " Here will I ſtand, O Madhavya; and, thirſting for thy freſh blood, will ſlay thee ſtruggling, as a tiger ſlays its victim." Saeontala, p. 82.

In regard to the magical rites and incantations of either country, ſince, whereſoever in the ancient world aſtronomy flouriſhed and the orbs of heaven were adored, that myſterious ſcience, above all others, prevailed in its vigour, and indeed the Chaldæans are ever blended with the *ſoothſayers* in Scripture; and, ſince a compariſon and inveſtigation of their practices in theſe *dark arts* will form a very intereſting part of a future diſſertation, I ſhall therefore only here mention a parallel paſſage or two, and conclude, for the preſent, this retroſpect towards the theology and ſciences of the parent-country of the world.

Ἠνικα δ' ἐρχομενον δαιμονα προςγειον ἀθρησης
Θυε λιθον Μνιζȣριν, ἐπαυδων.

" When thou ſeeſt the terreſtrial dæmon approach, ſacrifice the ſtone MNIZURIS, uſing evocation." What extenſive and aſtoniſhing virtues the ancients imputed to certain ſtones, conſecrated with great ceremony under the particular influence of ſome benignant planet, muſt have been apparent to the reader in the

account

account we gave of the ſacred ſtones, called BÆTYLI. The Mnizuris was a ſtone holden by the Chaldæans* in this ſacred point of view, and, according to Pſellus, it was ſuppoſed to poſſeſs the power of evocating the ſuperior and immaterial dæmon, whoſe more potent energy, called forth by ſolemn ſacrifice, obviated the malevolent purpoſes of the ſiniſter or terreſtrial dæmon. Of the ſimilar predilection of the brahmins for ſtones, gems, and ſhells, to which a certain ſanctity is affixed, and a myſterious or ſanative power attributed, I ſhall treat largely hereafter. In this place, I ſhall mention only one, the famous PEDRA-DEL-COBRA, or ſerpent-ſtone of India, which is ſaid to be a ſovereign antidote againſt the bite of the moſt venemous ſerpents, and of which moſt of thoſe, who have viſited Eaſtern countries, muſt have heard. They are to be purchaſed of the *brahmins alone*, and are ſaid, in reality, not to be the production of any animal of the ſerpentine kind, but to be fabricated by them of certain drugs, and compounded with many myſtic prayers and ſuperſtitious ceremonies. The reader will find, in the ſecond part of Tavernier's Indian Travels,

* See Pſellus apud Stanley's Chaldaic Philoſophy, p. 61. Edit. fol. London, 1701.

vels,* a long account of this curious ſtone, together with an engraving of the large hooded ſerpent, from whoſe head it is abſurdly ſaid to be taken. How well indeed the Indians underſtood, and how frequently they employed themſelves in the compoſition of CHARMS that were ſuppoſed to have an influence upon the fortunes of mankind, is evident from the following paſſage in the drama juſt cited, which is ſpoken by the attendant of Sacontala, *initiated*, we muſt ſuppoſe; for, we are ſtill in the retreat of the brahmins. "Let us dreſs her in bridal array. I have already, for that purpoſe, filled the ſhell of a cocoa-nut, which you ſee fixed on an AMRA-tree, with the fragrant duſt of NAGACESARAS: take it down, and keep it in a freſh lotos-leaf, whilſt I collect ſome GORACHANA from the forehead of a ſacred cow, ſome duſt from conſecrated ground, and ſome freſh cuſa-graſs, of which I will make A PASTE TO INSURE GOOD-FORTUNE." P. 44. The good dæmon of Chaldæa was to be evocated by the ſacrifice of the Mnizuris in the conſecrated flame. The evil dæmon of India is repulſed by the ſecret and powerful virtues of the hallowed graſs, called CUSA.

Duſhmanta,

* See Voyage de Tavernier, lib. ii. p. 391. Edit. Rouen.

Dushmanta, having entered the forest of Gandharvas, where the most hallowed groves of the brahmins extended, is informed that, during the absence of Canna, the arch-brahmin, "some EVIL DÆMONS had disturbed their holy retreat:" and afterwards, that, while they were beginning the evening sacrifice, "the figures of BLOOD-THIRSTY DÆMONS, embrowned by clouds, collected at the departure of day, had glided over the sacred hearth, and spread consternation around." P. 38. They lay claim particularly to the exertions of that virtuous monarch, because "the gods of SWERGA, one of the superior boobuns, those gods who fiercely contend in battle with EVIL POWERS, proclaim victory obtained by his braced bow." The pupil of Canna presently enters upon his office of driving away the evil dæmon, which is done by scattering "bundles of fresh CUSA-GRASS round the place of sacrifice." His attention is presently called off from the holy rite by PRIAMVADA, whom he addresses in a manner that highly illustrates the subject before us. "For whom are you carrying that ointment of USIRA root and those leaves of water-lilies? I will administer, by the hand of Gautami, some healing water,

water, *consecrated in the ceremony called* VAI-TAMA." Sacontala, p. 26. These reverend hermits, however, in their sylvan retreats were not always animated by the spirit of charity and meekness; they were sometimes dreadful in wrath as the evil Genii themselves, and could thunder forth anathemas against the human race with as loud vociferation. "Let them beware," says Dushmanta, "of *irritating the pious:* holy men are eminent for patient virtues, yet conceal within their bosoms *a scorching flame.*" Sacont. p. 29. The meaning of the last words may be gathered from the following passage, cited, I believe, in a former page; "Who, like the choleric DURVASAS, has power to consume, like RAGING FIRE, whatever offends him." Sacont. p. 40. Sir William Jones, in the Asiatic Researches, acquaints us, that there is in the ATHARVA, or fourth VEDA, a most tremendous incantation with consecrated grass, called DARBBHA; and indeed the whole drama of the Sacontala, that is, the FATAL RING, rendered so by the awful imprecation of the offended Canna, is founded on the supposition of magical power, possessed by the Brahmin who utters that imprecation. Even the curious art of PALMESTRY was not beneath the notice of the sequestered sages of Heemakote,

or Imaus, as is evident from the following paſſage which is the laſt I ſhall trouble the reader with, from this celebrated and beautiful production of Calidas. "What! the very palm of his hand bears the marks of empire; and, whilſt he thus eagerly extends it, ſhows its lines of exquiſite network, and glows like a lotos expanded at early dawn, when the ruddy ſplendor of its petals hides all other tints in obſcurity". Sacont. p. 89.

Before I finally quit the Chaldaic Oracles I requeſt on that ſubject, to be rightly underſtood, for I am by no means an advocate for the genuineneſs of the whole, but of thoſe only which have either the one or the other of the following marks of authenticity. Thoſe may fairly be reputed authentic that are to be found in Porphyry, Damaſcius, Proclus, and other Greek writers of the firſt ages, not favourable to the cauſe of Chriſtianity; and thoſe in the doctrines of which I have been able to point out a marked ſimilitude to the tenets propogated during the moſt ancient periods in India, Perſia, and Egypt.

Previouſly to the examination of the more myſterious parts of the Egyptian theology, I muſt be permitted to repeat a former re-remark, that it is a circumſtance which at leaſt

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muſt ſtrike with aſtoniſhment, if not with confuſion, the determined oppoſer of the doctrine for which I contend, that in almoſt every region of Aſia to which he may direct a more minute attention, this notion of a certain triad of perſons in the divine eſſence has conſtantly prevailed. Even where the exact number of THREE is not expreſsly mentioned, the notion of a plurality in that eſſence, a notion groſsly conceived and ill explained, ſtill formed a prominent feature of the Pagan creed. In every age, and almoſt in every region of the Aſiatic world, there ſeems uniformly to have flouriſhed an immemorial tradition that one God had, from all eternity, begotten another God, the δημιȣργος and governor of the material world, whom they ſometimes called the ſpirit, πνευμα; ſometimes the mind, νȣς; and ſometimes the reaſon, or λογος. Though they entertained ſtrange notions concerning the perſons who compoſed it, and often *confounded the order of the hypoſtaſes*, yet their ſentiments upon this ſubject, of a divine triad the ſupreme governor of the world, ſeem to have been at once very ancient and very general. There were, indeed, in the ſyſtem of the ancient oriental theology, and eſpecially that of Egypt, certain truths ſo awfully ſtupendous that the ſacred guardians

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of that theology concealed them from public inveſtigation under the veil of hieroglyphics, and wrapt them in the ſhades of allegory. One of thoſe truths was the ſuppoſed nature of God himſelf, and this threefold diſtinction in that nature, a matter which, however obſcurely they themſelves underſtood, they ſeem to have laboured by every poſſible means to veil in additional obſcurity, and principally by a multitude of ſymbols, of which only very doubtful explications have deſcended to poſterity. There was ONE SYMBOL, however, ſo prominent and ſo univerſal, that its meaning can ſcarcely be miſconceived or wrongly interpreted. It was invented in conformity to ideas, accurately to unfold which we muſt penetrate to the very higheſt ſource of the Egyptian theology, and inveſtigate what has come down to us relative to the character and hiſtory of its ſuppoſed author, the renowned HERMES.

In this comprehenſive retroſpect towards the earlieſt dawn of ſcience and ſuperſtition in Aſia, it is not the leaſt perplexing circumſtance to me, that the *perſons* of all the primitive hierophants and legiſlators are involved in equal obſcurity with the *doctrines* promulgated by them. If this aſſertion be true in regard to Zoroaſter, of the leading principles of whoſe theology and

philoſophy

philosophy we have just taken an extensive review, so is it in a degree no less remarkable than generally acknowledged of the Hermes of Egypt and the Thracian Orpheus. The task I have undertaken becomes more arduous every step that I advance, and the indulgent reader, it is humbly hoped, will extend to my labours a proportionate degree of candour.

As the name of Zoroaster was usurped by more than one celebrated character in antiquity, so was that of Taut; but still our concern is principally with the most ancient of the name, and the united voice of antiquaries assigns to him a Phœnician origin. It was from the writings of this most ancient Taut, the first inventor of letters, that Sanchoniatho drew the materials for the Phœnician history, the valuable fragment of which is preserved by Eusebius, and has been commented upon at considerable length by Bishop Cumberland. The age in which Taut flourished it were vain to attempt to ascertain, since even his copier Sanchoniatho lived before the Trojan war. Phœnicia having been peopled by the race of Canaan, as Egypt was by that of Mizraim, the two sons of Ham, the grand post-diluvian idolator, may well be supposed to have its theology debased by a very considerable alloy of gross superstition. In fact,

their ſyſtems of the coſmogony were generally conſidered by Chriſtian writers as completely atheiſtical, till the genius and induſtry of Cudworth, diſplayed in his Intellectual Syſtem of the Univerſe, were exerted to vindicate the reſpective hypotheſes adopted by each nation from the heinous charge. This he has effected in regard to the coſmogony of Phœnicia, by giving a more favourable conſtruction to the words of Sanchoniatho than they have been allowed by preceding commentators: he conſiders it as founded on the baſis of the doctrine which maintains two predominant principles in nature, Matter or Darkneſs, and Spirit or Intelligence. By the former he would underſtand the chaos, obſcure and turbid; by the latter the agitative Πνευμα, wind, or ſpirit, which put that chaos in motion, and ranged in order the various parts of the univerſe. Concerning his able vindication of the Egyptian coſmogony from the imputation of eſtabliſhing Atheiſm, much will occur in the ſucceeding pages. On this particular point, however, ſince the firſt volume of this Hiſtory treats largely of all the Aſiatic coſmogonies, I ſhall at preſent add nothing farther, but return to Taut, who, according to Philo of Biblus, the interpreter of Sanchoniatho, went from Phœnicia in the earlieſt ages of the

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world into Upper Egypt, where he eſtabliſhed a vaſt aud powerful empire, and, according to the whole ſtream of genuine antiquity, taught the Egyptians aſtronomy, muſic, and letters. This Taut, or Thoth, was the true Anubis of the Egyptians, and for the brilliance of his genius and diſcoveries, their gratitude aſſigned him, when dead, a ſtation in Sirius, the brighteſt of the conſtellations. He was likewiſe one of their eight greater gods; and the HARP which he invented is the TESTUDO of the celeſtial ſphere. We ſhall, probably, hereafter diſcover that he was the elder Bhood of India, who flouriſhed at the beginning of the Callee Yug, and poſſibly that the Tortoiſe in which Veeſhnu, of whom Bhood was one appearance, became incarnate, was no other than the ſame Teſtudo. Taut, however debaſed by the repreſentation of Sanchoniatho, whoſe real wiſh ſeems to have been to have eſtabliſhed a ſyſtem of coſmogony on atheiſtical principles, was probably the author of that nobler theology which, Euſebius informs us, prevailed in the Thebais, and which, however in ſome points obſcured, aſſerted the agency of a ſupreme Agathodaimon, or good ſpirit, whom they called CNEPH, in the government of the world. By a minute inveſtigation of this more ancient Egyptian theology, we ſhall at once

diſcover very expreſſive traits of the true religion, and ſtrong connecting lines of its gradual and increaſing corruption by Chaldaic phyſics and Hammonian idolatry.

I have before obſerved, in the caſe of Zoroaſter, that if any perſonage, peculiarly eminent for ſcience and genius, flouriſhed in the remoteſt ages of the world, and happened to be followed in ſucceeding ages by another diſtinguiſhed by ſimilar endowments and rival genius, the ancients frequently beſtowed upon the ſecond great character the name of the firſt. This has occaſioned infinite confuſion, and accounts for the numerous catalogues of ſynonimous gods and heroes that ſwell the hiſtoric page. The real reaſon of this conduct is to be found in the general prevalence during thoſe periods of the doctrine of the metempſychoſis, ſince they believed the latter to be animated by the ſoul of the former during the courſe of its terrene migration. This was exactly the caſe with the two perſonages who bore the name of Hermes in Egypt, on the latter of whom, not leſs than the former, the Egyptians conferred the high-ſounding title of TRISMEGISTUS, or TER MAXIMUS.

This is not the exact place for a diſquiſition on *the origin of letters*; but when the ancients aſſert

aſſert that the elder Hermes was the firſt inventor of letters, they doubtleſs mean an hieroglyphic character which bore conſiderable reſemblance to the object deſcribed. The ſun, for inſtance, could not be more ſtrikingly repreſented than by A CIRCLE; nor the waning moon than by a HALF CIRCLE. Chemiſtry, indeed ſtill perſeveres in uſing this ſpecies of ſymbolical deſignation; for by the former it diſtinguiſhes gold; by the latter, ſilver. It was probably from him that the Egyptians learned to deſignate the perfection of the divine nature, of which they thought the ſun the pureſt and brighteſt emblem by A CIRCLE, and the diſtinction pleaded for in that nature by AN EQUILATERAL TRIANGLE; but it was the ſecond Hermes who flouriſhed four centuries after, to whom poſterity, as the fragment of Sanchoniatho in Euſebius informs us, are indebted for decyphering that hieroglyphic ſpecies of writing, and forming it into a regular alphabet. Taut was governor of Sais in the Upper Egypt, and the ſame Euſebius, citing Porphyry, acquaints us, that while the people who inhabited the lower region of that country were plunged in the depth of the groſſeſt idolatry, the whole Thebais united in

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acknowledging a ſupreme preſiding ſpirit, whom they called CNEPH, upon which account they were excuſed from paying the public taxes, levied to defray the expences of maintaining the ſacred animals adored in the other cities of Egypt. "This ſupreme and uncreated god, CNEPH," ſays my printed, but not yet publiſhed, account of the coſmogony, citing Euſebius, and guided by Cudworth, "the nations of the Thebais worſhipped with the pureſt rites; and ſymbolically repreſented by the figure of a being *of a dark-blue complexion*, holding a girdle and a ſcepter, with a royal plume upon his head, and *thruſting forth from his mouth an Egg*. From this Egg there proceeded another God, whom they denominated PTHA; a term which Dr. Cudworth remarks is at preſent uſed among the Copts to ſignify the divine being. Now Biſhop Cumberland * deduces the term Cneph from a word which in Arabic ſignifies to *preſerve*, or to cover any way, but eſpecially *with wings*; an idea, adds the Biſhop, who wrote before the modern diſcoveries in India, and had never heard of Veeſhnu, which is very applicable to the Great Preſerver of men. Plutarch, in his treatiſe De Iſide et Oſiride, expreſsly

* Cumberland's Sanchoniatho, p. 14. Edit. 1720.

expresſly aſſerts the god Cneph to be without beginning and without end, and it is he who informs us that the inhabitants of Thebais, by whom the deity was worſhipped in ſuch purity, were excuſed from paying the public taxes, levied on account of animal worſhip. In ſucceeding ages, however, this pure worſhip of Cneph, the one god, the great cauſe and *preſerver* of all things, was changed into an idolatrous adoration of the dragon, or *winged* ſerpent, CNUPHIS, whoſe ſuperb temple at Elephantina in Upper Egypt is deſcribed by Strabo*, and of which the extenſive ruins, even yet awfully magnificent, were viſited by the modern traveller M. Savary †. It was uſual with the leſs ancient Egyptians, after they had thus degenerated from the ſimplicity of their original theology, to repreſent the ſupreme being and his attributes by various emblems and hieroglyphics. They drew Cneph in the form of a ſerpent, which was with them, *as with the Indians*, the emblem of eternity, and they added to the body of the ſerpent the head of the ſharp-ſighted Hawk. Their ideas being thus perverted, they, by degrees, loſt ſight of the

* Strabonis Geographia, p. 774. Edit. 1549.

† Savary on Egypt, Vol. I. Let. 13.

the divine original, and at length, as I have before had frequent occaſion to remark, was too generally the caſe in the ancient world, adored the ſymbol for the reality. In confirmation of what has been ſaid above, a paſſage from Philo-Biblius in Euſebius may be adduced, where Epeis, their greateſt hierophant and ſcribe, is ſaid to have aſſerted that the earlieſt and moſt venerated of the Egyptian gods was a ſerpent, "having a hawk's head, beautiful to look upon, who, if he open his eyes, fills the univerſe with light in his firſt-born region; if he wink, it is darkneſs *."

The reader will, I truſt, excuſe my citing on this occaſion an inedited part of my own hiſtory; but as I could only have repeated the ſame thing, I thought it beſt to uſe the ſame words; and it is alone the nature of the ſubjects in which I am engaged that has retarded its appearance, and compels me to be guilty of the indelicacy.

From theſe quotations it is evident that, whoſoever might have been the author of it, a ſpecies of theology very much reſembling the true,

* See the whole paſſage of Philo-Biblius, as given by Euſebius, in Præp. Evangel. p. 41, at C.; Biſhop Cumberland's Sanchoniatho, p. 14; and my own Hiſtory of Hindoſtan, Vol. I. p. 74.

true, was once prevalent in Upper Egypt; where the firſt ſettlers probably took up their reſidence, however darkened that theology by the groſs ignorance and blind ſuperſtition of ſucceeding ages. The winged CNEPH produced the God PTHA; but the great God Oſiris, the ſupreme indiviſible Εικτον, has yet been unnoticed, and he was profeſſedly the moſt high of the Egyptian gods; the primordial ſource from which thoſe ſubordinate deities emaned. It is OSIRIS, CNEPH, and PTHA, therefore, that form the true Egyptian triad of deity. As Oſiris was a title afterwards applied to the SUN, ſo Ptha was to the FIRE that iſſued from the ſolar orb, while Cneph was the mighty ſpirit, the ψυχη κοσμȣ, that pervaded and animated the whole world. Oſiris, the Gubernator mundi, is, therefore, on many Egyptian ſculptures, painted in a boat with two attendants; himſelf ſeated in ſupreme majeſty in the middle, and his attendants ſtationed at each end of the veſſel. In the illuſtrative engraving annexed, copied from an ancient gem, he is ſo deſignated; and its alluſion is too plain to need any more particular explanation.

It has been obſerved that, in the more ancient and refined theology of Egypt, the ſublime CNEPH, the being of a *dark-blue* complexion, is

is reprefented as having produced from his own infinite effence another god, whom they denominated PTHA; now CNEPH, the fky-coloured, winged fpirit of Egypt, is no other than the Narayen of India, who is reprefented as a fpirit of a *blue* colour, and floating upon the chaotic waters. Narayen and Brahma are fynonymous terms; and what is very remarkable, Brahma produces VEESHNU, a fpirit likewife of a *blue* colour, in the very fame manner in which Ptha is produced: for in an ancient Shafter that defcribes the CREATION, thus is the birth of Bifhen, or Veefhnu, defcribed.

"Bramha forthwith perceived the idea of things, as if floating before his eyes. He faid, LET THEM BE, and all that he faw became real before him. Then fear ftruck the frame of Bramha, left thofe things fhould be annihilated. O immortal Bramhe! he cried, who fhall preferve thofe things which I behold? In the inftant A SPIRIT OF A BLUE COLOUR ISSUED FROM BRAMHA'S MOUTH, and faid aloud, I will. Then fhall thy name be Bifhen, becaufe thou haft undertaken to *preferve* all things*."

The Shafter, from which this paffage is quoted, is one of thofe interpreted by Colonel Dow's

* See Dow's Prefatory Differtation to his tranflation of Ferifhta, p. 47. ed it. 4to, 1760.

Dow's PUNDEET, which, I think, may be ſafely cited as original, and as poſſeſſing ſtrong internal evidence of authenticity, ſince we may be as certain that the Pundeet had no more conſulted Porphyry, than the worthy Colonel had read Euſebius. But let us inveſtigate the character of Φθας, or PTHA: Suidas, on this word, will let us into the ſecret of his real character. He ſays, Φθας Ἡφαιστος περα Μεμφιταις; Ptha is the god Vulcan of the Memphites: and Euſebius, citing Porphyry, confirms this; for he aſſerts the Egyptians thought that Ptha, *the god Vulcan*, was *generated* from Cneph, the moſt high creator. In this inſtance we have a remarkable and early proof not only of the corruption of the true faith, but the adoption of the Chaldaic philoſophical theology by the Egyptians. For Vulcan is FIRE, the ſon of the SUN, Oſiris, and the firſt deity in Manetho's dynaſties, who reigned thirty thouſand years, the imagined period of the ſun's great revolution, which in reality, however, is but 25,920 years*. Ptha, then, was the ſame with the great

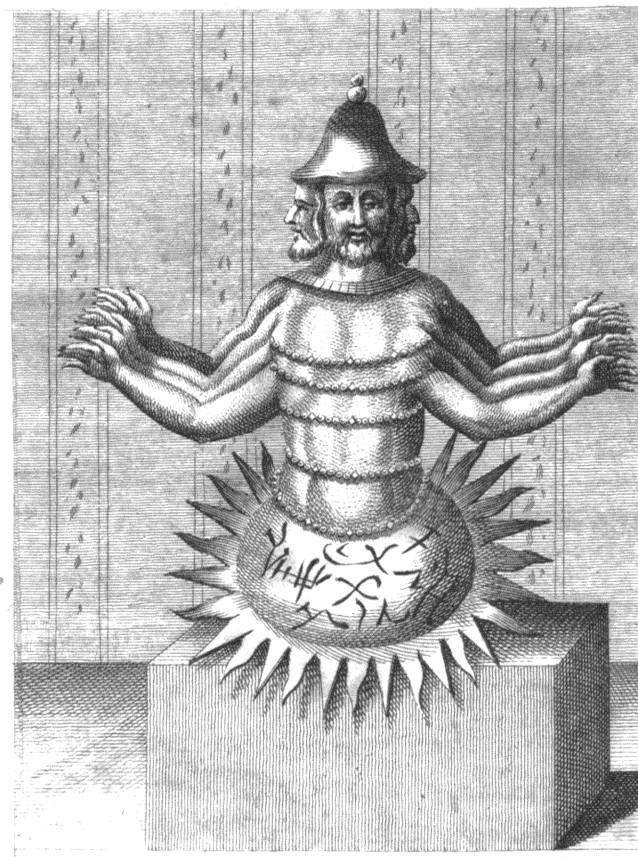
* The ancient aſtronomers, I mean thoſe of the Platonic ſchool, ſuppoſed the PRECESSION of THE EQUINOXES to be after the rate of a degree in 100 years; but the more accurate obſervations of the moderns have fixed that PRECESSION at the rate of a degree in 72 years.

great firſt principle in the Chaldaic philoſophy; it was the central, the all-pervading Fire which, emaning from the ſun, is diffuſed through the boundleſs univerſe. By the ſame kind of fatal deluſion it was that a ſyſtem, firſt of pantheiſm, then of naturaliſm, gradually infected the whole Aſiatic world. The ſublime character and attributes of the deity they impiouſly degraded by the humiliating appellation of NATURE; while nature herſelf, and its plaſtic powers, *originating* ſolely in the ſovereign energies of the ſupreme creative ſource of all being, they as abſurdly dignified by the majeſtic denomination of GOD. This ſupreme creative energy, this beneficent active principle, diffuſed through nature, they diſtinguiſhed by various names; ſometimes it was Oſiris, the fountain of LIGHT, the SUN, the prolific principle by which that nature was invigorated; ſometimes it was the Πυρ ζιογονιον, the life-generating FIRE, the divine offspring of the ſolar deity; and it was ſometimes called by an appellation conſonant to Ψυχη χοσμȢ, or the SOUL OF THE WORLD. Often too the ancients combined theſe three together, and of celeſtial LIGHT, FIRE, and SPIRIT, thoſe mighty agents in the ſyſtem of nature, formed one grand collective TRIAD OF DEITY.

The



OSIRIS GUBERNATOR MUNDI.



NUMEN TRIPLEX JAPONICUM.

The whole of what has been just observed respecting the FIRST VIVIFIC PRINCIPLE, the Πυρ ζωηγονιον and Ψυχη κοσμȣ, emaning from the primæval source of being, is visibly of Chaldaic origin, and thence, through the medium of the Egyptians, the Stoic philosophers doubtless had their doctrine of "the fiery soul of the world," by which they supposed all things to be created, animated, and governed. This universal spirit, infinitely extended, like the matter which it animated, was the only divinity acknowledged by that sect, and is sublimely described by Virgil in terms singularly congenial with the doctrine noticed before of those Indian philosophers, who assert that "GOD IS EVERY WHERE ALWAYS."

SPIRITUS intus alit, totamque, infusa per artus,
MENS agitat molem, et magno se corpore miscet.
ÆNEID, Lib. 6. v. 126.

However incongruous, and even absurd to appearance may be the assertion, yet I have the respectable authority of Plutarch for dividing the Egyptian theology into two classes, the *spiritual* and the *physical*: the one was arcane, and revealed to the initiated alone; the second was of a less abstruse nature, palpable to the senses, and therefore better adapted to the

capacity of the vulgar. By this clue, if allowed me, I ſhall be able to unravel the whole myſtery, which, without, it appears to be, and in fact is, impenetrable. I would call that more ancient, or rather primæval, theology, deſcribed above as peculiar to the Thebais, THE SPIRITUAL AND PURE, for it certainly approaches to the purity of the patriarchal religion; to the leſs refined ſyſtem, which prevailed in the Lower Egypt in later times, and which I am now going more particularly to unfold, I would give the name of PHYSICAL.

It is, however, very remarkable, that whether we inveſtigate the former or the latter ſyſtem, a kind of TRIAD ſtill forces itſelf upon our notice; for if we loſe ſight of Oſiris, Cneph, and Ptha, our attention is ſtill attracted by the joint operations of Oſiris, Iſis, and their ſon Orus. It is theſe diſtinguiſhed perſonages that ſuperintend the concerns of men, and wage unceaſing combat with Typhon, the determined enemy of the human race, the Lucifer of India. I have already, in pages 263 and 264 of the firſt part of this Diſſertation, exhibited thoſe great outlines of the Egyptian theology, conſidered in a phyſical ſenſe, which more immediately point to the worſhip of Oſiris and Iſis, a worſhip ſo apparently indecent,

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but attempted to be explained by Plutarch upon the principle of the earth's being impregnated by the generative warmth of the ſolar beam. The whole ſyſtem of the vulgar theology of Egypt ſeems to have been erected on that baſis; and even in that perverted and debaſed ſyſtem, the veſtiges of the grand primæval theology, and the doctrine of the three hypoſtaſes, governing the univerſe, are not wholly obliterated. Let us impartially examine the hypotheſis, and attentively conſider the purport of the varied allegory. In this inveſtigation, however, it is ſcarcely poſſible to avoid a repetition of many circumſtances already recapitulated; ſince he who would completely explore the Egyptian theology, is like one who travels through a vaſt labyrinth, where amidſt a thouſand devious and intricate mazes, his path ſtill terminates in one central point, while his view is for ever bounded by one uniform object.

When the true knowledge of God as a SPIRIT eternal and inviſible was forgotten, and when all immediate intercourſe of the devout ſoul with that SPIRIT ceaſed in the line of Ham, the corrupted mind of man ſought out for a deity palpable to the ſenſes, a deity more ſuited to the degraded condition of his nature,

 and

and more comprehensible by the narrowed faculties of his soul. Degraded however as that nature was now become, and lessened as were those faculties, no object inferior to that which is THE MOST GLORIOUS IN THE UNIVERSE could possibly succeed to the beautiful and sublime image of deity originally implanted and cherished in the human breast. It was Osiris, the SUN, the most ancient symbol of GOD, as well among the Pagans themselves as among paganizing Jews, that alone was esteemed in the vulgar theogony of Egypt as the great creator of the world. Osiris was not only the husband, but the brother of Isis, and their love was so ardent that they copulated in the very womb of their parent, and from that embrace Horus, their only son, the πρωτογονος θεος, or first begotten god of the Egyptians, whose name may be traced to the Hebrew root AOR, lux, was produced. Isis, at once the *consort* and *sister* of Osiris, was the fruitful mother of all things, and on the front of her majestic temple at Sais, under the synonym of Minerva, according to Plutarch, was this solemn and comprehensive description of her engraved: " I am every thing that hath been, that is, or that will be, and no mortal hath ever yet removed the PEPLUM, or veil, that

that ſhades my divinity from human eyes." In elucidation of this celebrated deſcription of Iſis, there is, in the ſecond volume of Mountfaucon, a moſt curious and picturesque engraving of the goddeſs herſelf, which, that antiquary obſerves, exhibits at one view the whole plan of the religion of the Egyptians, conſidered in this phyſical ſenſe, and may be called an abſtract of it, equally forcible, though not ſo ample as the celebrated fragment of antiquity that bears the name of MENSA ISIACA.

It was copied by Mountfaucon from a painting on cloth, which, he tells us, forms the covering of a mummy now in the library of the bare-footed Auguſtine Friars at Rome, and repreſents ISIS OMNIA, or ISIS ALL THINGS, which is a ſentiment exactly conſentaneous with that inſerted in a former page from Sir William Jones's literal tranſlation of the Bhagavat, in which the deity of India ſublimely, though ſomewhat obſcurely, declares, EVEN I WAS EVEN AT THE FIRST, NOT ANY OTHER THING; THAT WHICH EXISTS, UNPERCEIVED, (VEILED FROM MORTAL VIEW) SUPREME; AFTERWARDS I AM THAT WHICH IS, AND HE WHO MUST REMAIN AM I. This is ſurely the ſame doctrine, expreſſed almoſt in the ſame language, and proves that Oſiris and

Eſwara are the ſame deity, and that Iſis is not different, except in ſex, from Iſa, the God of nature perſonified, who, in the concluding ſtanza of that quotation, is ſaid to be EVERY WHERE ALWAYS. The figure of Iſis on this hieroglyphic painting is in a ſitting poſture; upon her head reſts a large globe, or circle, in which are incloſed three others gradually diminiſhing in ſize: theſe circles Mountfaucon imagines to be the ſymbols of the four elements. The firſt and largeſt circle is white, repreſenting the colourleſs air which ſurrounds the earth; the ſecond circle is of a blue colour, emblematical of the cærulean waters of the ocean; the third circle is of a dark aſh colour, the true colour of the earth; the fourth circle is of a bright red, typical of the fire, and is placed in the center, becauſe fire gives light and heat to all things. It is remarkable that theſe four colours, if we except a little yellow intermixed for ornament, are the only colours made uſe of throughout the whole table, by which the deſigner probably intimated that all things were compoſed out of the four elements. The head of the figure is covered with a large *blue veil* which flows down upon her boſom. By this circumſtance our antiquary is perplexed, expreſſing his doubt whether it may be intended

for

for a myſtery; but ſurely it is entirely conſonant to the deſcription of her *whoſe veil no mortal hath ever removed*, and the blue colour of it evidently points to her deſcent from the celeſtial regions. She ſupports with her extended arms two tables, the fringes of which are blue and yellow, but the ground of the painting is red: theſe tables contain a variety of Egyptian ſacred ſymbols, a particular account of which I ſhall for the preſent omit, it being my intention hereafter to preſent the reader with an engraving of this curious relic of antiquity, properly coloured, if an artiſt can be procured accurately to execute it, with which I ſhall preface my comparative parallel of the Hindoo, Egyptian, and Grecian Literature. The boſom of Iſis is expoſed, and bears a croſs ſimilar to that called St. Andrew's Croſs; the alluſion to which on Egyptian monuments has been before explained, and the conjecture concerning that alluſion not a little corroborated by its poſition in this place; for below this croſs the body of Iſis is painted in little ſquares of blue, red, and aſh-colour, curiouſly intermixed, down to the very feet, on which, in the oriental manner, ſhe ſits. Immediately under the arms of Iſis two large wings are expanded, ſtretching on either

ſide to the very extremities of the table. In theſe the ſame ſignificant and myſterious mixture of colours is perceived; but thoſe mentioned above as alluſive to the four elements, the red, the blue, the white, and the aſh-colour, are principally predominant. Two BLACK SPHYNXES, with white head-dreſſes, are couchant under the wings of Iſis: the ſphynx was the Egyptian ſymbol of profound theological myſtery; it was, therefore, I have obſerved, that they were placed in long avenues before the temples of their Gods. They are painted black in alluſion to the obſcure nature of the deity and his attributes; and poſſibly the white head dreſſes may allude to the linen tiaras that wrapt round the head of the miniſters of religion. Iſis is drawn *ſitting*, to mark the permanent nature and centered ſtability of the universe, which ſhe repreſents, and which her wide-extended arms ſupport in a due equilibrium; while her vaſt overſhadowring wings ſignify the continual motion of the parts of nature, a motion which by no means diſturbs its general order, but diffuſes freſh animation and energy throughout the vaſt extent of creation. I prefaced theſe particular obſervations with remarking, that the Egyptian prieſts aſſigned to their myſterious ænigmas two different ſenſes;

the

the one *phyſical*, referring to the operations of nature; the other *moral* and *theological*, alluding to the GOD OF NATURE. The phyſical ſignification of this allegory has been explained, and I cannot avoid believing but that in a moral ſenſe, the figure of Iſis, thus adorned with wings, has an immediate alluſion to that primordial Cneph, or ſpirit, whoſe expanded and genial wings, at the beginning of time, brooded over and rendered productive the turbid waters of chaos.

Such was the phyſical and popular ſyſtem of belief inculcated on the minds of thoſe who were not admitted within the pale of initiation, into the more arcane and recondite theology which deſcended from the venerable patriarchs. Of theſe Abraham is aſſerted by ſome learned antiquaries, and by Gale and Kircher among others, to have been cotemporary with the ſecond Hermes, who obtained from him ſuch ample information concerning this and many other myſteries of the Hebrew creed, as enabled him to explain with accuracy the hieroglyphic ſymbols of them with which the elder Hermes had decorated the lofty walls of the temples of the Thebais. Of the innumerable books, however, aſſerted to have been written by this reviver of the ſciences and

genuine

genuine theology of Egypt, only forty-two remained entire in the time of Clemens Alexandrinus, a Chriſtian father, who flouriſhed near the cloſe of the ſecond century *. Of theſe ſome ſcattered remnants are ſuppoſed to have reached poſterity; but the genuineneſs of moſt of them may, with great juſtice, be ſuſpected; and it is in Jamblichus alone, on the Egyptian Myſteries, that the only undoubted veſtiges of the Hermaic writings, or of the ancient Egyptian theology, are to be found.

One of the moſt ancient maxims by which they expreſſed the inſcrutable nature of God was, that his throne was centered in the boſom of intenſe darkneſs; by which they doubtleſs intended to ſhadow out the ENSAPH, or infinite unfathomable abyſs, in which, according to the Hebrews, the awful arcana of the Godhead lay concealed from mortal view. Hence, under the ſymbol of Harpocrates, the god of ſilence, with his finger ſeverely preſſed upon his cloſed lips, as exhibited upon the engraving annexed, a ſymbol conſtantly occurring on all the gems and ſculptures of Egypt, alluſive to their ſacred rites, a profound and inviolable ſecrecy in religious matters was forcibly

* Vide Stromata, cap. 4, p. 757, edit. Potter.

cibly inculcated upon the worſhipper. Of this ſentiment actually exiſting as a fundamental axiom in the Egyptian theology, Damaſcius, cited by Dr. Cudworth *, affords the following remarkable atteſtation: *μια των ὁλων Ἀρχη σκοτος ἀγνωστον ὑμνȣμενη, και τȣτο τρις ἀναφωνȣμενον ȣτως*, there is ONE principle of all things, praiſed under the name of the UNKNOWN DARKNESS, and this THRICE repeated. There is alſo to be found in the writings of Hermes Triſmegiſt, a ſecond maxim, which is exceedingly important to be noticed here, becauſe highly illuſtrative of what will follow relative to the globe, the ſerpent, and wings, by which their notions of a Trinity in the divine nature were ſymbolized. The following ſublime definition of deity is to be found in thoſe books: Deus circulus eſt, cujus centrum ubique, circumferentia nuſquam; or, GOD IS A CIRCLE WHOSE CENTER IS EVERY WHERE, BUT WHOSE CIRCUMFERENCE IS NO WHERE TO BE FOUND. This geometrical figure was conſidered as the moſt perfect of all thoſe made uſe of in that ſcience, and as comprehending in itſelf all other imaginable figures whatever. Hence it aroſe, that nearly all the Egyptian

* See Intellectual Syſtem, Vol. I. p. 354, edit. Birch.

tian hieroglyphics illuſtrative of the divine nature were adorned with circular emblems; and that almoſt all the temples of Egypt were ſculptured with the ſymbol under conſideration. This, probably, is one reaſon why Oſiris is conſtantly depicted ſitting on the flower Lotus, of which both the fruit and the leaves are of a circular form, at once emblematical of the perfection of the deity, as well as poſſibly alluſive to the rapid circular motion by which every thing in nature revolves. It is therefore impoſſible for any ſymbol to be more expreſs upon the unity of God than the hieroglyphic CIRCLE, or ORB, above alluded to.

And yet in the following paſſage, extracted by Kircher * from the Triſmegiſtic books, and which I give in that father's Latinity, the conceptions of Hermes in regard to a Trinity, are equally deciſive. Una ſola LUX fuit intellectualis ante lucem intellectualem, et fuit ſemper MENS mentis lucida; et nihil aliud fuit hujus unio, quam SPIRITUS omnia connectens. "There hath ever been one great intellectual LIGHT, which has always illuminated the MIND; and their union is nothing elſe but the SPIRIT, which is the bond of all things." Here

* Vide Œdipus Ægypt. tom. 3, p. 576.

Here the LIGHT, which is the Kadmon of the Hebrews, the MIND, which is the Nες of the Platonists, and the connecting SPIRIT, plainly manifest to us the three hypostases of a purer theology. But lest this authority, from the general suspicion which shades the fragments of Hermes, should appear insufficient, let us hear another author, a Platonic philosopher, to whom Proclus gives the exalted title of *divine*; to whose keen exploring eye all the profound mysteries of the Egyptian theology were laid bare; and who wrote while the undoubted Trismegistic books were in being. Jamblichus, in his celebrated book De Mysteriis, professing to give a genuine account of the theological opinions propagated by Hermes, writes as follows: προςαττει Ἑρμης θεον τον Ἡμηφ, των ἐπερανιων θεων ἡγεμενον; that is, "Hermes places the God EMEPH (or CNEPH) as the prince and ruler over all the celestial Gods." Now EMEPH is no other than CNEPH, who produced, in the manner before mentioned, the deity Ptha, whence the famous word HEMP-THA, denoting their relation and indissoluble union: before which Emeph, however, he tells us, the same Hermes placed one primordial source of all being; ον και Ἐικτων ἐπονομαζει ἐν ω το πρωτον ἐςι νουν και το πρωτον νοητον,

νοητον, ὁ δη και δια σιγης μονης θεραπευεται; "him whom he calls EICTON, in whom is the firſt of intelligences, and the firſt intelligible, and who is adored only in ſilence." After theſe two, Hermes places the δημιεργιχος Νες, the DEMIURGIC MIND, which, in the Egyptian language, he ſays, is called Αμων, AMMON; but is ſometimes denominated PTHA, the Vulcan of the Greeks; and at other times OSIRIS, according to its various operations and energies. But, what is very remarkable, as being entirely conſonant with the Hebraic notions on this ſubject, Jamblichus adds, as companions to the Νες δημιεργιχος, και της Ἀληθειας προστατης, χαι Σοφιας, or the guardian of TRUTH (that is, the Ruah Hakkodeſh, the SPIRIT OF TRUTH) and WISDOM, the Cochma of the Hebrews. Surely it is impoſſible for language to be more decided than this, or any thing more expreſsly to the purpoſe than the whole of the chapter whence theſe extracts are made*. It ſhould not here be forgotten that Hermes is by Suidas aſſerted to have obtained his very name of τρισμεγιστος from the plain alluſions to a divine triad to be found in his writings.

From

* For theſe four reſpective quotations ſee Jamblichus de Myſteriis, ſect. 8, cap. 3. p. 159. Edit. Gale, fol. Oxoniæ, 1678.

From the whole of what has been obſerved relative to the ſacred ſymbolical ſculptures of Egypt, as well in the pages immediately preceding, as in former parts of this Diſſertation, three facts are indubitably eſtabliſhed. The firſt is, that an orb or circle being the moſt complete figure in the whole ſcience of geometry, was eſteemed by them the moſt expreſſive emblem of the omnipotent father of the univerſe, the incomprehenſible EICTON, the ſupreme OSIRIS, in his higheſt intellectual character, undegraded by phyſics; that firſt ineffable Numen, whoſe center is every where, but whoſe circumference is no where to be found. We are therefore authorized in applying this expreſſive ſymbol to the firſt hypoſtaſis in the Chriſtian Trinity. The ſecond demonſtrated point is, that the ſerpent, from its great vigour and revireſcence, was conſidered as an equally pictureſque ſymbol of ETERNITY; and, from its ſubtlety, of WISDOM. On this account it was thought the propereſt hieroglyphic to repreſent the demiurgic mind or Agathodaimon of the Egyptians, alluſive to whoſe operations there were, in the temples of Egypt and Tyre, two remarkable ſculptures; the former, that deſcribed from Euſebius, "as having a hawk's head, beautiful to look upon,

who, if he open his eyes, fills the universe with light;" the latter, designated in the attitude of encircling in the genial folds of his warm and prolific body the Mundane Egg, that is, the universe, and making it productive. This curious emblem the reader may see engraved from Vaillant, in the second volume of Mr. Bryant's Analysis, and he will hereafter find it in the first volume of this history, on that plate which exhibits the bull of Japan breaking, with his horn, the egg of chaos. This emblem, therefore, of eternity and wisdom, this image of the energy of creative power, we consider as referring to the eternal Logos in the Christian triad; to that quickening WORD *by whom all things were made, and without whom was not any thing made that was made.* Additional evidence, I am confident, need not be added to the accumulated proofs previously adduced, that by sculptured wings, (the symbol of air and wind) ever extended to overshadow and defend, the Egyptians designated their famous Cneph, and though, in this respect, from their obscure notions about the Trinity, as before observed, they manifestly confounded the order of the hypostases, because the demiurgic Ptha is made to proceed from Cneph, yet, by the latter, they doubtless meant to typify

piſy the ſacred perſon to whom we apply it, the incumbent SPIRIT *that moved upon the face of the waters.* If, now, we conſult the Iſiac or Bembine table, an account of which has been given in a former page; or if we caſt our eye upon the Pamphylian obeliſk engraved in Kircher, or indeed on any of the portals of the Egyptian temples, copied in the accurate volumes of Pocock and Norden, for the fronts of all are invariably decorated with it, we ſhall find their conceptions on this ſubject fully expreſſed by the very pictureſque and beautiful hieroglyphic ſo often alluded to in theſe pages, exhibiting a central ORB, with a SERPENT, and WINGS proceeding from it. It was principally to diſplay this hieroglyphic on the very ſpot where it has flouriſhed for near 4000 years, an irrefragable monument of the exiſtence in the old Egyptian theology, derived from the venerable patriarchs in the infancy of time, of a dogma, falſely aſſerted to have been the invention of the platonic philoſophers 1500 years after, that I cauſed that ſuperb portal of the grand temple of Luxore to be engraved from Norden's deſigns, which forms the frontiſpiece of this book. He will find it likewiſe delineated on a ſeparate plate, and upon a larger ſcale from

the ſame author's deſign of the celebrated temple of Iſis, in the iſle of Philae.

Kircher, treating of the Pamphylian obeliſk, on which venerable monument of antiquity this hieroglyphic ſtands firſt in order, cites a variety of authorities, and in particular that of Abenephius, an Arabian writer, and a fragment imputed to Sanchoniatho, in teſtimony that the Egyptians really did intend by this ſymbol to ſhadow out Θεον τριμορφον, a triform deity. I ſhall not, however, trouble the reader with a multitude of conjectures which he may think viſionary, or of authorities which he may conſider as doubtful. The true meaning of the ſymbol is only to be found in an impartial inveſtigation and patient compariſon of their theological ſentiments, as repreſented by writers of high reſpectability and undoubted authenticity *in the Pagan world*, who can be ſuſpected of no intereſt to warp, and no prejudice to miſlead them. That inveſtigation, and that compariſon, have now been made by me; and the reſult of the whole is, that if Proclus and Jamblichus are deſerving of credit, the moſt ancient Egyptians actually did entertain notions, though confuſed and obſcure, of the doctrine which is the object of this extenſive diſquiſition.

Obſcurity veils in her deepeſt ſhades every circumſtance that relates to the origin, the age, and the country, of ORPHEUS. The very exiſtence of ſuch a perſon has, in conſequence, been denied by ſome writers of antiquity; while by others, no leſs than ſix different Orpheuſes have been enumerated. From the circumſtance of there being ſo many of this name enumerated, there ariſes evident proof that, in the remoteſt æras, ſuch a perſon actually flouriſhed, and the multiplication of them may be accounted for by the ſame argument uſed before in regard to the multitude of ſucceſſive Zoroaſters, and the two Hermes, viz. that of the metempſychoſis, in which the ſoul of the firſt eminent perſon was thought to inſpire thoſe who were afterwards diſtinguiſhed in the ſame line of genius and ſcience. In regard to Orpheus, without entering into uſeleſs diſcuſſion, we may remark, that the moſt ancient and genuine Orpheus, from whom the Greeks derived all the grand myſteries of their theology, and all the profound arcana of philoſophical ſcience, is generally allowed to have been of Thracian origin, to have lived before the Trojan war, and to have travelled into Chaldea and Egypt, where he drank deep at

the fountain of the Magian and Hermetic doctrines.

The whole syſtem, however, of the Orphic theology, whoſoever he was, is to be found in India. The ſacred ſtream of that theology rolled firſt into Egypt in a direct and copious flood; it flowed thence into Greece, but in its progreſs the current was divided and its waters defiled. That grand principle of both the Triſmegiſtic and Orphic religion, recorded by Proclus,

Ζευς κεφαλη, Ζευς μεσσα. Διος δ' εκ παντα τετυκται*.

"Jove is the head and middle of all things; all things were made out of Jove;" is perfectly conſentaneous with the often-cited extract from the Bhagavat relative to the Indian deity, who is affirmed to be "all that is, and every where always." The Orphic maxim that the divine eſſence embraced, and was intimately diffuſed throughout the eſſence of every created being, is to be met with in every page of the Geeta. Orpheus, however, does not appear ſo ſcrupulouſly to preſerve the unity of the deity unviolated. He has, as it were, infinitely partitioned out the το μεγαλον σωμα Ζηνος, the immenſe

* Proclus in Timæo, p. 95.

menſe body of Jupiter, and peopled the univerſe with ſubordinate deities; but the Geeta, in the following ſublime paſſage, preſerves that unity, and exhibits not the divine eſſence divided, but all nature in its wonderful diverſity, arranged in harmonious order *within* the infinite expanded eſſence of God. At the earneſt requeſt of Arjoon, the deity diſcloſes to him his ſupreme and heavenly form, adorned with celeſtial robes and chaplets, anointed with heavenly odours, diffuſing a glory like the ſun ſuddenly riſing in the heavens with a thouſand times more than uſual brightneſs.—"The ſon of Pandoo then beheld *within the body of God*, ſtanding together, the whole univerſe divided forth into its vaſt variety. He was overwhelmed with wonder, and every hair was raiſed an end. He bowed down his head before the God, and thus addreſſed him, with joined hands," &c. Geeta, p. 90.

The great difference between the Brahmanian ſyſtem of theology and that of the Grecian philoſophers conſiſts in this, that the former were too much inclined to ſpiritualize, the latter to materialize, every thing: with the former all is Atma, Spirit, and Maia, illuſion; in the mind of the latter, for the moſt part,

ſenſible objects predominate, and the univerſal phænomena were reſolved into motion and matter: I ſay *for the moſt part*, ſince it would be equally unjuſt and untrue to deny that many of the Greek philoſophers, and in particular Pythagoras and Plato, had very ſublime conceptions of a ſupreme deity, diſtinct from all matter; the exhauſtleſs fountain of all being; the eternal ſource of all benevolence. Indeed Orpheus himſelf, the father of the Greek theology, amidſt many corruptions in the writings imputed to him, divulged this ſublime truth, and, what is very remarkable, while he is thus expreſs upon the exiſtence and unity of a ſupreme God, he as decidedly points out to us the triple diſtinction in his nature contended for, and which ever ſeems to have accompanied that notion in the mind of even the unenlightened Pagan.

The theologic doctrine of Orpheus was abridged by Timotheus, the chronographer, in his Coſmopœia, a book long ago extinct, but his abridgement has been preſerved for poſterity by Suidas, by Cedrenus, and in the Chronica of Euſebius, a writer not forward to acknowledge any traces of true religion in a heathen writer. According to Timotheus in Cedrenus,

Cedrenus *, Orpheus asserted the existence of an eternal, incomprehensible being, δημιεργον ἁπαντων, και αυτε τε αιθερος, και παντων των ἐπ' αυτον τον αιθερα; the creator of all things, even of the æther itself †, and of all things, below that æther. This doctrine is surely very different from that of Atheism imputed to Orpheus, and though coming to us through the page of Timotheus, a Christian writer, is more likely than the other to have been the genuine theology of Orpheus, on account of the known veneration entertained for his writings by the two most enlightened sects of philosophers in Greece, the Pythagoreans and Platonists, who were the express assertors both of a supreme being and the immortality of the soul. The account proceeds to state that this supreme δημιεργος is called ΦΩΣ, ΒΟΥΛΗ, ΖΩΗ; LIGHT, COUNSEL, and LIFE ‡. Suidas, wonderfully corroborating the whole of this hypothesis, adds, ταυτα τα τρια ονοματα μιαν δυναμιν απεφηνατο; these *three* names express only *one* and *the same*

 power:

* Cedreni Chronograph. p. 46.

† The word ÆTHER must here be understood in the sense of the Chaldaic philosophers, the more refined matter in which the celestial bodies float; the AKASH, or FIFTH ELEMENT of the *Brahmins*.

‡ Ibid. p. 47.

power *: and Timotheus concludes his account by affirming, that Orpheus in his book declared, *δια των αυτων ονοματων μιας θεοτητος τα παντα εγενετο, και αυτος εςι τα παντα*; that all things were made by one Godhead in THREE NAMES, and that this God is ALL THINGS †.

In this most ancient and recondite theology of Orpheus, beside the more general feature of affinity apparent in some parts of it to the true, it ought to be noticed as bearing, in respect of its threefold distinction of the divine essence into Light, Counsel, and Life, particular resemblance to the three Sephiroth of the Hebrews: for in Light who does not perceive an imitation of the famous KADMON, the pure Light, the radiant CROWN of the three great splendors. In counsel, is not the heavenly Wisdom, the second Sephiroth, equally conspicuous? And in Life is not the heavenly BINAH, the third of those Sephiroth, recognized? that holy, that quickening Spirit, who is in scripture not only affirmed *to give life*, but to be THE SPIRIT OF LIFE ‡. Since Orpheus is acknowledged to have penetrated deeply into the arcana of the Egyptian mystic theology, and since

* Suidas in voce Orpheus.
† Timothei Cosmopœia, p. 61.
‡ Romans, viii. 2.

ſince Abraham, Joſeph, and other Hebrew patriarchs, during their long reſidence in that country, doubtleſs impreſſed upon the minds of the higher order of the Egyptians many ſublime precepts of the true theology, this ſimilarity between the Orphic and Hebrew theology is by no means to be wondered at. From the ſame quarter he aſſuredly borrowed his idea of the gloomy and boundleſs Chaos inveſting all things, and the primœval Light and Love that broke through and diſſipated the incumbent darkneſs.

Leſt the reader, however, ſhould be inclined to doubt the authenticity of Pagan doctrines deſcending to us through a Chriſtian medium, I ſhall now produce an extract or two from a writer who can by no means be ſuſpected of any partiality to tenets propagated in the Chriſtian world; and theſe will evince ſo cloſe an union of ſentiment with what has been preſented to him from Timotheus and Suidas, as cannot fail of vindicating thoſe authors from the ſuſpicion of miſrepreſentation. Proclus, upon the Timæus of Plato, preſents us, among others, with the following verſes, as the genuine production of Orpheus, which are as expreſs upon the unity, as another paſſage which I ſhall preſently cite from the ſame author

author is upon a triad of hypostases in that unity.

Ζευς βασιλευς· Ζευς αυτος απαντων αρχιγενεθλος·
Εν κρατος, εις δαιμων γενετο, μεγας αρχος απαντων·

Jupiter is the king, Jupiter himself is the original source of all things; there is ONE Power, ONE God, and ONE great Ruler over all*. The other passage is from the same author, who, in the course of his commentary upon the Timæus, having noticed the divine triad of Amelius, a Platonic philosopher, cotemporary with Plotinus, as consisting of *a threefold demiurgos*, and *opifex of the world*, or, to use his own words, Νυς τρεις, Βασιλεις τρεις, τον Ὀντα, τον Ἐχοντα, τον Ὀρωντα· that is, *three minds, three kings, him that is, him that hath, and him that beholds*; most remarkable expressions surely to fall from the pen of a heathen writer; immediately after, in terms as remarkable, subjoins, τυτυς ὐν τρεις νοας και δημιυργυς ὑποτιθεται, και τυς παρα τω Πλατωνι, τρεις βασιλεας, και τυς παρ' Ὀρφει τρεις, ΦΑΝΗΤΑ, και ΟΥΡΑΝΟΝ, και ΚΡΟΝΟΝ, και ὁ μαλιστα παρ' αυτω Δημιυργος ὁ Φανης ἐστιν †; "Amelius therefore supposes these three minds and these his three demiurgic principles

* Proclus in Timæo, p. 95. † Ibid. p. 96.

principles to be the same both with Plato's three kings and Orpheus's trinity of PHANES, URANUS, and CHRONUS; but it is PHANES who is by him supposed to be principally the Demiurgus." To this I must be permitted to add, on the authority of my guide through this vast labyrinth of antiquity, Dr. Cudworth, that in an inedited treatise of Damascius, περι αρχων, that philosopher, giving an account of the Orphic theology, among other things, acquaints us that Orpheus introduced τριμορφον θεον, a triform deity*. I have been thus particular in regard to Orpheus because, as I before observed, his numerous writings, or, at least, those imputed to him, are supposed to be the rich and abundant source whence all the systems both of theology and philosophy that afterwards appeared in Greece were derived.

Whoever will read the GEETA with attention will perceive in that small tract the outlines of nearly all the various systems of theology in Asia. That curious and ancient doctrine of the Creator being both male and female, mentioned in a preceding page to be designated in Indian temples by a very indecent exhibition of the masculine and feminine organs of generation in union,

* See Cudworth's Intell. Syst. Vol. I. p. 304.

union, occur in the following paſſages. "I am the *father* and the *mother* of this world; I plant myſelf upon my own nature, and create again and again this aſſemblage of beings; I am Generation and Diſſolution, the place where all things are repoſited, and the inexhauſtible Seed of all nature; I am the beginning, the middle, and the end of all things." In another part, he more directly ſays, "The great Brahme is the womb of all thoſe various forms which are conceived in every natural womb, and I am the Father that ſoweth the ſeed." p. 107.

I do not at preſent intend to enter into the inveſtigation of the phyſics of Orpheus and the other Greeks, but there are two paſſages of the Orphic writings, the former cited by Damaſcius, and the latter by Proclus, and therefore probably genuine, which are ſo remarkably conſonant to the above-cited paſſages, that I am certain the inquiſitive reader will excuſe my inſerting them: they afford proof beyond contradiction in what country the idea originated, and the ſentiments as well as the language in which they are conveyed have ſuch cloſe affinity to each other, as would incline us to think the Orphic extracts nothing more than

a literal tranſlation of the more ancient, venerable, and authentic production of India.

Damaſcius, treating of the fecundity of the divine nature, cites Orpheus as teaching *that the deity was at once both male and female*, ἀρσενοθηλυν ἀυτην ὑπεστησατο, προς ἐνδειξιν της παντων γεννητικης ὀυσιας*, *to ſhew the generative power by which all things were formed.* Proclus, upon the Timæus of Plato, among other Orphic verſes, cites the following:

Ζευς ἀρσην γενετο, Ζευς ἀμβροτος ἐπλετο νυμφη †.

Jupiter is a man; Jupiter is alſo an immortal maid. Nay, in the ſame commentary, and in the ſame page, we read that all things were contained εν γαστερι Ζηνος, IN THE WOMB OF JUPITER. As this ſubject, however, is deeply connected with the phyſics of Greece, upon the inveſtigation of which I have declared it is not my intention *at preſent* to enter, I ſhall not farther prolong this account of the Orphic ſyſtem of theology; a ſyſtem with which the ſpeculations of philoſophy are ſo intimately, ſo inſeparably blended.

In this ſurvey of the Eaſtern triads of deity, the

* Damaſcius apud Cudworth, Vol. I. p. 302.

† Proclus in Timæo, p. 95.

the great Gods CABIRI, who, according to Herodotus, had a temple at Memphis, into which it was unlawful for any except the priests to enter, ought by no means to be omitted; but such complicated difficulties attend the investigation of their history and character, and so little useful information would result from the inquiry, that I shall add nothing more concerning them than that the most ancient of these Cabiri, or Dioscori, as they were sometimes called, are said by Cicero to have been in number THREE, and their names Tretopatræus, Eubuleus, and Dionysius. All that can be with truth averred concerning them is, that they were esteemed as the THREE MIGHTY GUARDIAN GENII of the universe, or rather the various parts of that universe physically considered, and that they were worshipped in Samothracia with rites which were among the most mysterious and profound in all antiquity. One curious circumstance, however, concerning them it is in my power to relate; for as Hecate, from her threefold nature, or office, was honoured in Greece with an anniversary festival, celebrated in a place where *three ways met*, so were the Ἀνακες, or Gods Cabiri, honoured with another, called

* Cicero de Natura Deorum, lib. 3.

called from them Ἀνάκεια. The ſacrifices offered at this ſolemnity, ſays Potter, in his account of the Grecian feſtivals, were called ξενισμοι, becauſe thoſe deities were ξενοι, or ſtrangers; and they conſiſted of *three offerings*, which were denominated τριτυαι *.

As the above account of theſe obſcure perſonages may appear, from its conciſeneſs, unſatisfactory, I ſhall add to it what the moſt able defender of this doctrine that ever wrote has ſaid concerning the Cabiric worſhip in his tranſient retroſpect upon the Pagan Trinities. This extract will both ſerve as an apology for the neceſſary brevity I have obſerved, and tend farther to elucidate the obſcure ſubject. "Who theſe Cabiri might be, has been matter of unſucceſsful inquiry to many learned men; the utmoſt that is known with certainty is, that they were originally THREE, and were called, by way of eminence, THE GREAT OR MIGHTY ONES; for that is the import of the Hebrew word Cabirim. And of the like import is their Latin appellation PENATES. Dii per quos penitus ſpiramus, per quos habemus corpus, per quos rationem animi poſſidemus †. Dii qui ſunt

* Potter's Archæologia Græce, Vol. I. p. 366.

† Macrobii Saturnalia, lib. 3. cap. 4.

ſunt intrinſecus, atque in intimis penetralibus cæli *."

The worſhip of a triple power under the former name, Dr. Horſley is of opinion was carried from Samothrace into Phrygia by Dardanus ſo early as in the ninth century after the flood. The Trojans imported it from Phrygia into Italy; and he aſſerts that veſtiges of this acknowledgment and adoration of a Trinity are viſible in the *joint* worſhip of Jupiter, Juno, and Minerva, the TRIAD of the Roman Capitol.

This worſhip, therefore, obſerves the Biſhop, is plainly " traced back to that of the THREE MIGHTY ONES in Samothrace, which was eſtabliſhed in that iſland, at what preciſe time it is impoſſible to determine, but earlier, if Euſebius may be credited, than the days of Abraham †."

In teſtimony of what the learned Biſhop has aſſerted in regard to the introduction of the Trojan Gods by Æneas, though it be ſcarcely neceſſary to cite that well-known paſſage in Virgil,

> Sum pius Æneas, raptos qui ex hoſte PENATES
> Claſſe veho mecum;

yet it will be highly corroborative of his ſucceeding

* Varro apud Arnob. lib. 3, p. 123.
† See Biſhop Horſley's Tracts, p. 44, edit. Oct. 1789.

ceeding aſſertion, that the Cabiri and Dii Penates, were of kindred origin, to bring before the view of the reader another paſſage in the Æneid where Auguſtus, under the joint protection of the Penates, and Dii Magni, is repreſented as leading his troops to battle againſt thoſe of Anthony and Cleopatra,

Hinc Auguſtus, agens Italos in prælia, Cæſar
Cum patribus, populoque, *Penatibus* et *Magnis Dîs*,
Stans celſa in puppi.

Æneid. lib. 8. 678.

But this was not the firſt period of the introduction of this notion at Rome; the famous triple figures of ſylvan deities dug up in Italy, and called by antiquaries HETRUSCAN, are proofs of this aſſertion. In moſt of thoſe countries where the Romans extended their arms and propagated their theology the number *three* was conſidered as ſacred, and a divine *triad* was worſhipped. In the 54th plate of Montfaucon's Supplement, in his account of Gaulic Antiquities, may be ſeen aſſemblages of deities in triple groups. In one of theſe groups it is not a little remarkable that the center figure hath ſhoes on his feet, as if of ſuperior dignity, the other two figures, as if ſubordinate, are barefooted. In Gruter too may be ſeen deities

in triple groups, worshipped by the ancient Germans, which they called MAIRÆ, and one is thus inscribed, "In honorem Domus divinæ Diis Mairabus;" in honour of the DIVINE HOUSE, to the Goddesses Mairæ. These goddesses were, indeed, rural deities, as were the triple SULEVÆ and VACALLINEHÆ alluded to before of the Hetrusci; but this notion is easily to be accounted for in the debased theology of those who made the earth the grand primæval deity, and adored it under the female form of Cybele, the mother of gods and men. From these additional instances we see how remarkably, throughout all the periods of antiquity, this humour of dividing every thing into THREE displayed itself, and whence, except from the source from which I have derived it, could this general, but mutilated, tradition of a tri-une God have originated? The FATES, those relentless sisters who weave the web of human life, and fix the inevitable doom of mortals, were *three*; the FURIES, the dire dispensers of the vengeance of heaven for crimes committed upon earth, were *three*; the GRACES, who were honoured as divinities, and had a thousand altars and temples erected to them in Greece, were *three*; and the celestial MUSES,

according

according to Varro, were originally in number only *three*.

We come now, in the progreſs of our extenſive inveſtigation, to conſider the *veſtiges of this doctrine*, which is all that is contended for, ſince in its true character and undepraved purity it exiſts only in the Chriſtian world, among the ancient Perſians; and we find thoſe indubitable, though corrupted, veſtiges remaining in their THREE GREAT DEITIES, Oromaſdes, Mithra, and Ahriman. Of theſe deities, indeed, two are ſubordinate and finite, and their diſpoſitions and attributes are repreſented as various, and even oppoſite. But I have not undertaken ſo much to account for its perverſion, as to record and aſcertain the fact of this notion of a TRIAD OF DEITY being radically interwoven in the theological codes adopted in almoſt every region of Aſia; Aſia, where the ſublime ſyſtem of the true religion was firſt revealed, where the pure precepts it inculcates were firſt practiſed, and where unhappily its leading principles were earlieſt adulterated. The Almighty, however, hath not left himſelf without a witneſs amidſt the degrading ſuperſtitions and the falſe philoſophy of the degenerate Aſiatics.

In examining the Perſian triad, the firſt diſtinguiſhing feature which preſents itſelf to our

 view,

view, and which muſt irreſiſtibly attract the notice, and excite the wonder, of even the ſceptic to the more exalted triad of Chriſtianity, is, the character of Mithra, THE MIDDLE GOD, who is called THE MEDIATOR. Now the idea of a mediator could alone originate in a conſciouſneſs of committed crimes, as well as a dread of merited puniſhment, and the firſt dawn of a mediator among mankind darted into the mind of Adam, after he had committed the great tranſgreſſion which exiled him from Paradiſe, and after his beneficent judge had declared that *the ſeed of the woman ſhould bruiſe the head of the ſerpent.* It was this glorious, but remote, proſpect of the grand interceſſor of the human race, to appear in the due time of omnipotent wiſdom, that made exile tolerable to our firſt parents, and diſarmed that death which they were doomed ſoon to undergo of all its novel and ghaſtly horrors. It was this hope of a ſpotleſs mediator to emerge from the dark boſom of futurity that animated the minds of the patriarchs during their toilſome migrations throughout the eaſt, and under all their perſecutions from age to age ſuſtained, and ſtill ſuſtains, the ſpirit of the virtuous among the Hebrews. Infatuated men! your Mediator is arrived! Hear, and obey the ſummons of your God!!!

Far

Far beyond all the periods to which human annals aſcend mankind have been uniformly impreſſed with the notion that they are *fallen creatures*. The conviction of their being ſpirits degraded from their original rank in the creation forms the baſis of the Metempſychoſis of the Indians, a people only ſecond in antiquity of all the nations upon the earth! Whence could this univerſal idea of corrupted nature and degraded ſtation originate, but in ſome obſcure traditions of the *fall*, handed down through a long revolution of ages from the parent of the human race? whence could this univerſal belief in reſtoration to primitive purity to be obtained through the means of a *mediator*, whether Mithra or Veeſhnu, ariſe, except from the ſame genuine though diſtant ſource? Fatally for the happineſs of mankind, amidſt the rapid growth of crimes on the one hand, and the gradual increaſe of ſuperſtition on the other, though the conſciouſneſs of their degeneracy remained, the knowledge of the *true mediator* was eraſed from their minds.

While hardened Vice, however, openly braved the vengeance of the ſkies, humble and timorous Piety ſtill lifted to heaven, in ſilence, the imploring eye, and extended, with diffident hope, the ſuppliant hand. The awful, the

immenſe diſtance of the ſupreme all-ruling intelligence whom they ſuppoſed to have his throne on the extreme verge of exiſtence in the central abyſs of light and glory, and though not totally regardleſs of terreſtrial concerns, inacceſſible except by beings of a more pure and elevated nature, induced them to explore the ætherial regions for interceſſors among the higher and nobler orders of created beings. The devotion of the Chaldeans to aſtronomy, and their conſequent veneration of the hoſt of heaven, has been repeatedly noticed: it was not, however, to the orb itſelf, but to the ſpirit which was thought to reſide in that orb, to be the ſoul of it, and to direct its courſe through the expanſe of heaven, that they addreſſed their prayers. They flattered themſelves with the hope that thoſe benign ſpirits would act as their mediators with the ſupreme power whoſe nature they but obſcurely comprehended, at whoſe majeſty they trembled, and from whoſe vengeance they ſhrunk: and that, if they proved propitious, they would have influence enough to ſuſpend his wrath and appeaſe his vengeance. For the truth of what I have thus aſſerted, I ſhall produce in evidence two very high authorities; the firſt is the celebrated Rabbi Maimonides, who, in the More Nevochim, treating

treating concerning the origin of the Sabian ſuperſtition, expreſsly informs us, " that the propagators of it acknowledged one ſupreme numen, the creator of heaven and earth; but that the reſidence of his majeſtic preſence was in a region ſo remote from the earth as to be inacceſſible to mortals: that therefore, in imitation of the conduct adopted by the ſubjects of terreſtrial monarchs, they engaged as mediators with him, the planets and the guardian ſpirits that direct their courſe, whom they denominated princes and nobles, and whom they imagined to reſide in thoſe orbs as in ſumptuous palaces and ſplendid ſhrines *." The ſecond proof of the above aſſertion is to be found in the very curious information relative to the Chaldaic worſhip of the planets, tranſmitted down to us in the authentic page of Diodorus, and purpoſely omitted by me in the preceding account of the ſuperſtitious practices of that people, becauſe I thought it better calculated to illuſtrate the preſent ſubject of the Perſian triad of deity.

The Chaldæans, according to this author, were of opinion that the ſun, the moon, and the

* See Maimonides, More Nevochim. part. 3, chap. 29.

the five planets, were the principal intelligences miniſtring to the ſupreme deity; and that under the direction of thoſe planets were thirty ſtars, whom they called βουλαιους θεους, Counſelling Gods, fifteen of which obſerved what was tranſacted *under* the earth, and the other fifteen what paſſed *upon* the earth and in the region *above* it. Theſe thirty ſtars, they affirmed, were ſtationed in the great circle of the zodiac, but that twelve of them were of principal note, among which the planets more immediately revolved. Twelve of theſe ſtars towards the north pole, and twelve towards the ſouth pole, they honoured with the title of Judges of all things, and aſſigned thoſe that we ſee *to the living*, and thoſe that we do not ſee, *to the dead*. Two of theſe ſtars they conſidered as meſſengers, and affirmed that once in every ten days one of the higheſt order deſcended to them that were of the loweſt order, and, again, that after the ſame interval one from the loweſt order aſcended to thoſe of the ſuperior order; and this in alternate ſucceſſion. By this means the counſelling Gods above the horizon were fourteen in number, with an attendant αγγελος, or meſſenger, which is the true meaning of the

word

word αγγελος; and exactly the same number remained below the horizon *.

It would, however, be allowing too much even to the deservedly eminent Maimonides, and the accurate Diodorus, were we to assert that the Sabian idolators had invariably for the ultimate object of their addresses to the planetary angels the supreme creator: no; they gradually forgot the deity, invisible and inaccessible, in the dazzling splendour of the orb itself, and in the imagined influences dispensed by the *flaming heralds* of the divinity. The SUN himself, in time, became the deity they adored, and the moon and stars his ministers, and attributes. In Pausanias there is recorded, an account of a famous Grecian festival celebrated among the Bæotians in honour of Apollo, at the end of every nine years, and called Δαφνηφορια, which will serve as a pointed illustration of the preceding assertion. Upon the top of an olive branch, adorned with garlands of laurel, (both, it is to be observed, consecrated woods,) and various kinds of flowers, they placed a large globe of brass, from which were suspended several smaller globes; about the middle of the branch were fixed purple crowns, and a globe a degree

* Vide Diod. Siculus, lib. 2, p. 117, edit. Rhodomanni.

a degree leſs in diameter than that which ornamented the top: the bottom was covered with a garment of a ſaffron colour. By the great globe on the ſummit, ſays Pauſanias, they ſymbolized the SUN, that is to ſay, APOLLO: by the ſmaller globe directly under it, they intended to repreſent the MOON: by the globes ſuſpended from that at the top were ſignified the STARS, while the crowns, being in number 365, repreſented that of the DAYS in which he performed his annual revolution. The bough, thus adorned, was carried about in proceſſion by a youth ſelected for the occaſion: he was obliged to be in the full vigour of his age, of noble parents, and beautiful aſpect; his hair was diſhevelled, doubtleſs to repreſent the rays of the ſun; he was apparelled in a ſumptuous robe that reached down to his ancles; a rich crown of gold adorned his head, and coſtly ſandals of a particular faſhion, called Iphicratidæ, from Iphicratides, the inventor of them, covered his feet. This noble youth for that day executed the office of the prieſt of Apollo, and was honoured with the title of Δαφνηφορος, or the Laurel-bearer. A rod (imitative of the ſolar beam) richly decorated with garlands, was borne before him, and a chorus of virgins, (poſſibly typifying the hours) bearing branches of

of laurel in their hands, followed him. In this order they proceeded to the temple of Apollo, furnamed Ifmenius, where hymns and fupplications to the god terminated the feftival*. By fuch delightful allegories as thefe did the genius of antiquity fhadow out the operations of nature, and imprefs upon the admiring fpectator the myfterious truths of theology.

From the preceding ftatement it is evident that the ancients acknowledged a mediator to be neceffary; and Mithra, we have feen in the Perfian theology, was that mediatorial and middle god. It was doubtlefs this notion of the neceffity of a mediator between God and man, or rather this tradition of one, appointed in the promife that the feed of the woman fhould finally crufh the ferpent, that firft induced the Perfians to look upon the fun as that mediator, and to confer on him the title of *mediatorial.*

It fhould be obferved too, that this notion of Mithra as a mediatorial God was not confined to the bofom of the prieft, or locked up in the creed of the initiated; it was fo univerfally known, and fo generally the fubject of belief, " that the Perfians are affirmed by Plutarch, from

* Paufanias in Bæoticis.

from this very character of their God Mithras, to have called any mediator, or middle person between two, by the name of Mithras:" διο και Μιθρην Περσαι τον Μεσιτην ονομαζουσι *.

But there was another very remarkable epithet that applied to the God Mithras by the ancients which, in this review of the Pagan trinities, deserves our particular notice and inquiry. This epithet was Τριπλασιος, or *threefold*; and here I cannot avoid once more remarking it as a circumstance that must be peculiarly perplexing to the oppugners of the sacred doctrine contended for, that whatsoever personage the ancients thought proper to exalt to the rank of a divinity, they immediately found out for that divinity either *three* properties, or *three* qualities, which they made a distinguishing mark of the Godhead they thus presumptuously conferred.

In the same manner if they treated concerning the world, which indeed they sometimes elevated to divine honours, they made a THREEFOLD partition of it; or rather they conceived three worlds, and distinguished them by the appellation of the *sensible*, the *aerial*, and the *æthe-rial*, by which latter *term* they must ever be considered as meaning the AKASS of the Indians.

To

* Plutarch de Iside et Osiride, p. 43.

To theſe worlds again they aſſigned three principal properties, *Figure*, *Light*, and *Motion*; *Matter*, *Form*, and *Energy**. So in ſucceeding ages, the Jewiſh Rabbies divided the human nature into πνευμα, the ſpirit, ψυχη, the animal ſoul, and σωμα, the corporeal vehicle.

In regard to this epithet of Triplaſios, Dionyſius, the Pſeudo-Areopagite, in his ſeventh epiſtle to Polycarp, (as cited by Dr. Cudworth) ſays, Χαι ἐισετι Μαγοι τα μνημοσυνα τε Τριπλασιε Μιθρε τελεσιν; or, The Perſian Magi to this very day celebrate a feſtival ſolemnity in honour of the Triplaſian, or triplicated Mithras. Dr. Cudworth remarks on this paſſage, that, as this title has been but very ill accounted for by the ancients, it cannot well be otherwiſe interpreted than "as a manifeſt indication of a higher myſtery, viz. a Trinity in the Perſian Theology; which Gerard Voſſius would willingly underſtand, according to the Chriſtian hypotheſis, of a divine Trinity, or three hypoſtaſes in one and the ſame Deity, whoſe diſtinctive characters are Goodneſs, Wiſdom, and Power*." In addition and corroboration of what Dr. Cudworth has ſaid,

* See Kircher, tom. 1, p. 144 to p. 151. and tom. 2, p. 192.

† See Cudworth's Intellectual Syſtem, Vol. I. page 288, edit. Birch.

ſaid, I muſt remark that in all the ancient monuments on which *Mithra* is ſculptured, three perſons are invariably deſignated, himſelf in the center and the two others, generally, on each ſide of him; as they appear on the illuſtrative engraving of that divinity which I have preſented to the reader from Dr. Hyde's profound treaſure of Perſian theological antiquities. But what is ſtill more remarkable, the ſupreme God Ormuzd, or, as the Greeks ſoftened down the word, Oromaſdes, is by Plutarch ſaid to triplicate himſelf in the ſame manner, ὁ μὲν Ὠρομαζης τρις ἑαυτον αυξησας, Oromaſdes thrice augmented himſelf *. Without, therefore, at all introducing Ahriman into the Perſian Triad, we have in theſe accounts of the ancients relative to the two ſuperior hypoſtaſes, ſufficient evidence to evince that the Perſians were by no means deſtitute of ideas on the ſudject, ſimilar to thoſe of their oriental neighbours. The true character of Ahriman, however, Dr. Cudworth ſeems to think has been generally miſtaken by mythologiſts, and indeed he appears to me to reſemble the Seeva of India, who, it has been obſerved, is only the deity in his deſtroying and regenerative capacity, far more

* Plutarch, de Iſide et Oſiride. tom. 2. p. 370. Opera.

more than the malignant Typhon of Egypt. Dr. Cudworth conjectures that by Ahriman is to be underſtood not ſo much an evil principle co-eternal with the good principle, and ever hoſtile to his benevolent purpoſes, as aſſerted by Plutarch, and as afterwards repreſented by the Manichæan Heretics; but that by this diſtinction, and by this perſonification, they meant to point out to us a certain mixture of Evil and Darkneſs, together with Good and Light, which they imagined to exiſt in the compoſition of this lower world, and that they repreſented their conceptions by this allegorical perſonification; that Ahriman was in fact a deity, but ſomewhat ſubordinate in rank and ſtation, reſembling the Pluto of the Greeks; and this opinion of Ahriman being both ſubordinate and finite, is very coincident with the ſtatement of Dr. Hyde on this ſubject.

An ample inveſtigation of the character of Ahriman would be more proper for a diſſertation on the groſs phyſics than the purer theology of Aſia; and, indeed, towards the cloſe of the preceding chapter, his real character and functions, under the name of his prototype, Seeva, have been already inveſtigated at conſiderable length. The parallel between the attributes and properties of Ahriman, and thoſe

of the Indian Deſtroyer, I had intended to reſerve for the chapter on Hindoo literature, but as I know not when that treatiſe may appear, and as the ſketch may afford my readers a ſtill deeper inſight into the ſyſtem both of oriental phyſics and morality, I ſhall, in this place, briefly delineate the features of that imaginary character, the deſtructive and regenerative power of God perſonified, to which the ancient Perſians and Indians gave the name of Ahriman and Seeva. To delineate them properly, in all their variety of light and ſhade, would require a large volume; and it is a ſubject ſo curious, and ſo intereſting, that, poſſibly, a large volume on that topic would not excite diſguſt: I ſhall, however, compreſs my obſervations within the moſt contracted limits poſſible, that may be conſiſtent with perſpicuity.

Arguing from analogy, and guided by what we have already obſerved relative to that deep tinge which the phyſical and aſtronomical ſpeculations of the ancients have given to all Aſiatic theology, we may fairly conclude that a great part of the properties and attributes of both Ahriman and Seeva may be explained by Natural Hiſtory and Aſtronomy. The whole hypotheſis indeed appears to be nothing more than an ingenious detail of the good and evil,

alternately

alternately predominating in this terreſtrial globe, and the Light and Darkneſs that ſucceſſively prevail in the two hemiſpheres. If the ſuperior hemiſphere is illuminated by light perſonified by Ormuzd, a Perſian title, which means the primæval light, before the ſolar orb was formed, and which the Greeks ſoftened down to Oromaſdes; if nature is invigorated by the ſun, Mithra, the parent of fertility, ſo is the ſphere of the moral world irradiated by the beam of religion, and cheriſhed hy the luſtre and energic influence of Virtue. Goodneſs and Light *create* and *preſerve*; and, in this reflection, we have direct indications of the origin of the reſpective characters of the Indian deities, Brahma and Veeſhnu. On the other hand, Evil and Darkneſs deſolate and deſtroy, and, therefore, are perſonified by Ahriman and Seeva; but from *evil*, or what is called, and appears to be, *evil*, though in fact only a leſs degree of attainable good, ariſing from change of place or circumſtance, ſupreme and unforeſeen felicity frequently reſults; while from the apparent *deſtruction* of one being another new-modified ſprings up, as in the dying vegetable the ſeeds of new life are contained, and generation vigorouſly germinates from the very bed and boſom of putrefaction.

Such is the ſolution of the allegory, conſidered in a phyſical, a moral, and theological light: underſtood in an aſtronomical point of view, from which, however, it is impoſſible wholly to ſeparate their theology, this eaſtern fable preſents to our ſight Ormuzd, or Mithra, the ſupreme deity of the upper hemiſphere, the Αγαθοδαιμων of Perſia, for permanent vigour and undecaying youth, ſymbolized by the ſerpent that annually ſheds its ſkin, and flouriſhes, as it were, in life's perpetual ſpring; it preſents to our ſight, I ſay, on the one hand, Mithra, attended by a train of bright, that is, benignant angels, by which the Perſians meant the planets and ſtars perſonified, the radiant hoſt of heaven, which, during the progreſs of the ſun through the ſummer ſigns, attend his car, and ſparkle unſeen around the throne of their chieftain. On the other hand this aſtronomical view of the ſubject exhibits to us Ahriman, or Darkneſs, perſonified and ſymbolized by the great celeſtial Serpent, or dragon of the ſkies, the Κακοδαιμων, or evil Genius of Perſia, who is, as we have ſeen, the everlaſting object of dread and horror to the Indians, leading up to battle againſt his mortal enemy the ſolar God, who reigns in the ſuperior hemiſphere, his ſable train of malignant angels, or evil genii, that

is,

is, the ſtars of the inferior hemiſphere, marſhalled in dire array, and ſtill more awfully formidable from the darkneſs that envelopes them. There is a remarkable paſſage in Plutarch which will greatly elucidate the hypotheſis juſt mentioned, of the ſix ſummer ſigns headed by Oromaſdes contending againſt the ſix winter ſigns led on to battle by the great Draco, or dragon, of the celeſtial ſphere, that Draco whoſe ſtation in the heavens is fixed on high amidſt the gloomy regions of the north pole, where his vaſt body forms a moſt conſpicuous conſtellation, and is therefore well calculated to be the mighty chieftain of the Arctic Signs. Oromaſdes, ſays Plutarch, created ſix Gods, the ſix ſummer ſigns of the zodiac, good and benevolent like himſelf; Ahriman created, and oppoſed to them, ſix other Gods, the wintry ſigns, dark and malignant, reſembling his own nature. Oromaſdes created alſo twenty-four other Gods, all which he incloſed in an egg, that is, the Mundane Egg, that moſt ancient ſymbol by which Indians, Perſians, and Egyptians alike ſhadowed out the univerſe; Ahriman, likewiſe, formed his twenty-four other Gods, which were incloſed in the ſame egg. Now by the twenty four Gods created by Oromaſdes, added to the twenty-four made by Ah-

riman, are meant the forty-eight great conſtellations into which the ancients, as before obſerved from ULUG BEG, divided the viſible heavens. The turbulent deities made by Ahriman, broke the egg in which they were depoſited, and from that unhappy moment Good and Evil, Darkneſs and Light, became promiſcuouſly blended in that univerſe of which the egg was the expreſſive ſymbol *.

It was, undoubtedly, this mixture of phyſical and aſtronomical ſpeculation, the eternal contentions of theſe two adverſe champions, Light and Darkneſs, blended together, with ſome obſcure traditions *of the revolt of the angelic bands, of the fall of man, and the conteſts of the great patriarchal families of Shem and Ham for the empire of the infant world*, that gave birth to the celebrated doctrine, ſo widely diffuſed throughout the oriental world, of the two principles of good and evil. We ſee this doctrine perpetually diſplaying itſelf in all the theological and metaphyſical writings of the Pagan philoſophers, and, as has been before obſerved, even in periods comparatively recent it continued to flouriſh, in many parts of Aſia, in the depraved ſuperſtition of the Manichæans.

* Vide Plutarch, de Iſide et Oſiride, p. 63.

ans. In Egypt we have ſeen that the whole ſyſtem of the national religion turned upon this baſis: every thing that was wonderful and ſtupendous in nature; whatever events in the courſe of almighty providence either inſpired the ſoul with affection and gratitude, or impreſſed it with apprehenſion and horror, were reſolved into the various operations of the benevolent Oſiris and the malignant Typhon *. Theſe two principles are repreſented as eternally contending together for the empire of the ſublunary ſphere, and there is a curious ſymbolical print in Montfaucon †, by which the ever-allegorizing ſons of Mizraim ſhadowed out theſe conteſts, of which I have in this volume preſented the reader with an engraving. Theſe principles, undoubtedly of Perſian origin, are in that print repreſented by two ſerpents raiſed erect upon their tails, oppoſite to each other, and darting looks of mutual rage: the one, who repreſents the good principle, and may be conſidered as the ſerpent Cnuphis, who, I have obſerved, had a temple in Upper Egypt, holds in its mouth an egg, that ancient ſymbol of the created world, very common in Egypt and

* See Hyde's Hiſt. Rel. Vet. Pers. p. 160.

† See Montfaucon, l'Antiquité Explique, Vol. II. part 2, plate 56.

Greece, and, as my future hiſtory of the Indian coſmography will demonſtrate, by no means unknown in Hindoſtan: the other, who muſt be conſidered as the evil principle, appears with its expanded jaws eager to ſeize upon, and tear from its rival, the egg for which they ſo fiercely contend.

In India very plain traits of the ſame aſtronomical ſyſtem are viſible in the conteſts of the good and evil Dewtahs, that is, the ſtars perſonified, waging againſt each other perpetual war to obtain the empire of the agitated globe. Hence it is that, in Mr. Halhed's fine edition of the Mahabbarat, illuſtrated with emblematical paintings, the SOORS, or good Genii, the offspring of SURYA, the Sun, are painted of a *white* colour; while the ASOORS, or children of darkneſs, who tenant the gloomy regions of the north pole, are conſtantly depicted *black*. In the perſons of Veeſhnu and Seeva, not only phyſical good and evil are inceſſantly oppoſed, and their reſpective followers inflamed with relentleſs fury againſt each other, but from the creſcent which, according to Mr. Wilkins, adorns, at Benares, the ſtarry crown on the ſtatue of this God, his aſtronomical attributes, and his connection with the nocturnal

nocturnal hemisphere, are evidently pointed out *. Veeshnu rides upon his Garoudi, or eagle, a bird ever sacred to the sun; and possibly this eagle is the same with the AQUILA of the celestial sphere, one of the ancient forty-eight great constellations; while the bull of Seeva may have as intimate relation to the taurus of that sphere. It is by no means inaptly said that Seeva should have command over the host of heaven, since, if I may quote a very applicable passage in a very excellent astronomer, upon which I accidentally opened while writing this part of the theological dissertation, Mr. Keill, speaking of the rise and extinction of the fixed stars, informs us that "The principle of generation and corruption is widely diffused through nature; it reaches even the most distant *fixed stars*, and all the bodies of the universe are under its dominion †."

To the arguments which I have before produced towards establishing the authenticity of those portions of the Chaldaic oracles which were transmitted down to us by writers who were ignorant of, or hostile to, the Christan religion, I shall now add the following very particular

* See Mr. Wilkins' Notes upon the Geeta.

† Keill's Astronomy, p. 55, 8vo. edit. 1769.

particular and pertinent paſſage in Plutarch, a Greek philoſopher, who could draw no part of his theology from Chriſtianity, and was ſo far from being friendly to a triad of deity, that he is generally ſuppoſed to be a ſtrong advocate for the doctrine of two principles. Plutarch, however, gives this ſtrong ſupport to what I have aſſerted relative to the opinions of Zoroaſter. "Zoroaſter is ſaid to have made a *threefold* diſtribution of things: to have aſſigned the firſt and higheſt rank to Oromaſdes, who in the oracles is called *the Father*; the loweſt to Ahrimanes; and the middle to Mithras, who in the ſame oracles is called τον Δευτερον Νȣν, the ſecond mind *." The ſentiments thus imputed to Zoroaſter muſt have come to Plutarch, who was born in the firſt century of the Chriſtian æra, at a remote city in Bœotia, from ſome other quarter than a gnoſtic heretic, and his repreſentation is certainly entitled to more reſpect than even Proclus, who was born in the year 410 of that æra, or Damaſcius, who did not flouriſh till ſo late a period as the ſixth century. Plutarch cites this paſſage to mark the ſtrong feature of reſemblance exiſting between the Zoroaſtrian and the Platonic triad of deity,

* Vide Plutarch, de Iſide et Oſiride, p. 370.

deity, which would not have been the caſe had the learned of Greece generally conceived that the idea of ſuch a triad had ſolely originated in the ſchool of Plato. I hope, however, finally to prove that the Zoroaſtrian ſchool is the Indian ſchool. One grand ſyſtem of theology in thoſe remote periods pervaded the Greater Aſia; and if we ſhould hereafter, as we doubtleſs ſhall, find the ſyſtem already formed, and the doctrine flouriſhing in that country and Thibet five hundred years before Plato was born, the outcry of its being entirely the fabrication of Plato, and of its being introduced into the church by Juſtin Martyr, an admirer of Plato, in the ſecond century, muſt henceforth ceaſe. In fact, at that very period, and even at the diſtance of twice that period, the ſymbols of it were elevated and adored by the Brahmins in the deep foreſts of Naugracut, and ſculptured in the ſacred caverns of Elephanta: they were ſtamped on a thouſand coins, and engraved on a thouſand gems; they decorated the tiara of the prieſt; they were interwoven in the purple robe of the judge; and ſparkled on the rubied ſceptre of the prince. Let us now, then, turn our eye eaſtward, to that country which is aſſerted by ſome enraptured admirers of the religion, policy, and manners, of the Indians, to have

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been the cradle of mankind, and the nurſe of riſing ſcience.

Of exquiſite workmanſhip, and of ſtupendous antiquity — antiquity to which neither the page of hiſtory nor human traditions can aſcend — that magnificent piece of ſculpture, ſo often alluded to in the cavern of Elephanta, decidedly eſtabliſhes the ſolemn fact, that, from the remoteſt æras, the Indian nations have adored a TRI-UNE DEITY. There the traveller with awe and aſtoniſhment beholds, carved out of the ſolid rock, in the moſt conſpicuous part of the moſt ancient and venerable temple of the world, a buſt, expanding in breadth near twenty feet, and no leſs than eighteen feet in altitude, by which amazing proportions, as well as by its gorgeous decorations, it is known to be the image of the grand preſiding deity of that hallowed retreat: he beholds, I ſay, a buſt compoſed of three heads united to one body, adorned with the oldeſt ſymbols of the Indian theology, and thus expreſsly fabricated, according to the unanimous confeſſion of the ſacred ſacerdotal tribe of India, to indicate the CREATOR, the PRESERVER, and the REGENERATOR of mankind. I conſider the ſuperior antiquity of the Elephanta temple to that of Salſette, as eſtabliſhed by the circumſtance of its flat roof, proving it to have

been

been excavated before mankind had discovered the art of turning the majestic arch, and giving the lofty roof that concave form which adds so greatly to the grandeur of the Salsette temple. The very same circumstance, I may repeat, is an irrefragable argument in favour of the high antiquity of the structures of the Thebais, through the whole extent of which no arch, nor vaulted dome, meets the eye, perpetually disgusted with the unvaried uniformity of the flat roof, and the incumbent mass of ponderous marble, never deviating from the horizontal to a circular termination. M. Sonnerat thinks the pyramids of Egypt very feeble monuments of art and labour if compared with the excavations of Salsette and Elora; the innumerable statues, bass-reliefs, and columns, he is of opinion, indicate a thousand years of continued labour; and, he adds, that the depredations of time mark at least an existence of three thousand years *. To what æra then will he refer the still more ancient temple of Elephanta? To ascertain, indeed, precisely that æra is impossible; but, from various circumstances, recapitulated in many preceding pages, we are justified in fixing it as near the deluge as the progress

* Sonnerat's Voyages, Vol. I. p. 109. Calcutta printed.

progreſs of ſcience will allow us with propriety to fix it; and the remarkable ſimilitude which its ſculptures bear, both in their ſtyle of deſignation and ornaments, to thoſe of the Sabians of Chaldæa, has been demonſtrated in the former volume.

Although from the groſs alloy of phyſics, by which the reſpective characters of Brahma, Veeſhnu, and Seeva, are degraded, any immediate parallel between thoſe three perſonages, as at preſent conceived of in India, and the Chriſtian triad, cannot, without impiety, be made, yet the joint worſhip paid to that triple divinity, in ancient times far more general and fervent than in the preſent, when the great body of the nation is ſplit into ſects, adverſe in principles and hoſtile in manners, inconteſtably evinces that on this point of faith the ſentiments of the Indians are congenial with thoſe of their neighbours, the Chaldæans and Perſians. But it is not only in their grand deity, repreſented by *a buſt with three heads*, that theſe ſentiments are clearly demonſtrated; their veneration for that ſacred number ſtrikingly diſplays itſelf in their ſacred books, the three original Vedas, as if each had been delivered by one perſonage of the auguſt triad, being confined to that myſtic number; by the regular and preſcribed offering

up

up of their devotions *three* times a day; by the immersion of their bodies, during ablution, *three* times in the purifying wave; and by their constantly wearing next their skin the sacred ZENNAR, or cord of *three* threads, the mystic symbol of their belief in a divine all-ruling TRIAD *. The Indians, we may rest assured, are too wise and too considerate a nation to have adhered so invariably to these rites and ceremonies without some important incentive, and some mysterious allusion!

The sacred ZENNAR which, we have just observed, the tribe of Brahmins constantly wear, deserves very attentive consideration. This sacred cord can be woven by no profane hand; the Brahmin alone can twine the hallowed threads that compose it, and it is done by him with the utmost solemnity, and with the addition of many mystic rites. The manner of performing the operation is thus minutely described in the Ayeen Akbery: "*three* threads, each measuring ninety-six hands, are first twisted together; then they are folded into *three*, and twisted again, making it to consist of nine, that is, *three times three* threads; this is folded again

* See page 346 in the former chapter, and the Ayeen Akbery, Vol. III, p. 217.

again into *three*, but without any more twisting, and each end is then fastened with a knot (the jod of the Hebrews.) Such is the ZENNAR, which, being put upon the left shoulder, passes to the right side, and hangs down as low as the fingers can reach *."

What, I would now ask, can be intended by all this mystic ceremonial, except they meant by it to shadow out the close and mysterious union existing between the sacred persons who form the Indian triad; and why is the ZENNAR to be for ever worn next the skin, but as a solemn and everlasting memorial of that triad. It may here be remarked, as a very curious, and somewhat parallel, circumstance, that the Jews wear under their external garments two square pieces of cloth, called ARBA-KANFOTH, *or four corners*; the one covering the breast, the other the back, to which the fringes, which they are commanded to wear by the Levitical law, "are fastened," says the Jew Gamaliel, "after a peculiar manner for mysterious reasons." "The fringes of the Arba-kanfoth must be spun from white wool into worsted thread by *a Jew woman*: the fringe on each corner is of eight worsted threads, double twisted, about a quarter of a yard in length, and

* Ayeen Akbery, Vol. III. p. 215.

and is faſtened to the Arba-kanfoth in the manner following: four threads of the ſaid worſted, of about half a yard long, are drawn together through an ilet-hole of the Arba-kanfoth. A double knot is then made with the worſted to faſten it to the Arba-kanfoth; after the double knot is made, each of the four worſted fringes, of half a yard long, by being knotted and hanging doubled, becomes eight threads of a quarter of a yard in length; and one of thoſe threads, which is cut longer than the reſt, is wound ſeven times round the other ſeven threads, and a ſecond double knot is made. Then the ſame long thread is again wound nine times round the other ſeven threads, and a third double knot is made. Afterwards the ſame long thread is wound eleven times round the other ſeven threads, and a fourth double knot is made. Again the ſame long thread is wound thirteen times round the other ſeven threads, and the fifth double knot is made. The eight threads are then made equal in length; and all the ends of thoſe eight threads, at each corner of the Arba-kanfoth, are faſtened with *one knot at the end.* It ſhould be noted that the length of the fringe, from the laſt double knot to the end of each thread, muſt be *three times* the length of the part from

from the firſt double knot to the fifth; and the ſpace from the firſt double knot to the fifth, muſt be equal to the ſpace commencing from the ilet-hole down to the firſt double knot."

As the reader may be curious to know the myſterious reaſons for twiſting in this manner theſe ſacred threads, I inſert them from the ſame book, and in its own language, which it would be in vain to attempt to alter.

"First, the eight threads of the fringe are in remembrance of the commandment of circumciſion to take place on the eighth day.

Secondly, the five double knots are in remembrance of the five Books of Moſes.

Thirdly, the ten ſingle knots, which are compoſed by the five double ones, are in remembrance of the ten commandments.

Fourthly, the ſeven windings round after the firſt double knot, are in remembrance of keeping the ſabbath on the ſeventh day of the week.

Fifthly, the nine windings round after the ſecond double knot, are in remembrance of the nine months of pregnancy.

Sixthly, the eleven windings round after the third double knot, are in remembrance of the *eleven ſtars* which reverenced Joſeph in his dream.

Seventhly,

Seventhly, the thirteen windings round after the fourth double knot, are in remembrance of the thirteen attributes of compaſſion in the Almighty.

Eighthly, the ſeven, nine, eleven, and thirteen windings, making together forty windings round, are in remembrance of the forty days that Moſes was with God to receive the ten commandments.

Ninthly, and laſtly, the ſeparate knots at the end of each thread, are to prevent the untwiſting of the threads, leſt thereby the whole of the numerical types ſhould be unravelled."

This Arba-kanfoth is what all Jews are commanded to be inveſted with, and the veil which they wear in the Synagogue being adorned with fringes after the ſame manner, was originally inſtituted to be worn during the prayers, to ſupply the want of the Arba-kanfoth in ſuch as had neglected to inveſt themſelves with it. " Theſe fringes they are obliged to kiſs *three times*, in the prayer of *Wawyomer Adonai El Moſheh*, every time they expreſs the word fringe, which is *three times* mentioned in the aforeſaid commandment *." By ſome ſuch

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* See the Prayers and Ceremonies of the Jews, 2d. part, p. 5.

* Ibid. p. 6.

myſterious reaſons as theſe, poſſibly, the Brahmins are actuated in the multifold windings of the ſacred threads that compoſe the Zennar; but its three final diviſions are undoubtedly in memory of the three-fold deity they adore.

Degraded infinitely, I muſt repeat it, beneath the Chriſtian as are the characters of the Hindoo Trinity, yet in our whole reſearch throughout Aſia there has not hitherto occurred ſo direct and unequivocal a deſignation of a Trinity in Unity as that ſculptured in the Elephanta cavern; nor is there any more decided avowal of the doctrine itſelf any where to be met with than in the following paſſages of the Bhagvat-Geeta. In that moſt ancient and authentic book the ſupreme Veeſhnu thus ſpeaks concerning himſelf and his divine properties: "I am the holy ONE worthy to be known;" he immediately adds, "I am the MYSTIC [TRILITERAL] FIGURE OM; the REIG, the YAJUSH, and the SAMAN Vedas." Geeta, p. 80. Here we ſee that Veeſhnu ſpeaks expreſsly of his *unity*, and yet in the very ſame ſentence declares he is the myſtic figure A. U. M. which three letters, the reader has been informed from Sir William Jones *, coaleſce and form

* See Vol. II. p. 201, of the former chapter.

form the Sanſcreet word OM, a word ſimilar to the Egyptian ON, of which denomination there were prieſts; a circumſtance which proves to a demonſtration that the myſterious import of that word was known to the initiated of both nations. But he is, moreover, the three ancient and original Vedas, or ſacred books of the Brahmins, the names of which, we have obſerved from the ſame author, likewiſe coaleſce and form the word RIGYAJUHSAMA. It may here be remarked that there cannot be a greater proof that the fourth or Atharva Veda is not authentic, than that only the three former Vedas are mentioned in this moſt ancient production of the Hindoo hierarch, and that *to elucidate the nature of the deity.* The figure which the three Sanſcreet letters above mentioned, when combined together, form, is thus deſignated; ॐ and is the OM of the adoring Brahmins. With reſpect to the diſpoſition and meaning of the letters which compoſe this myſtic ſymbol of the deity, I ſhall now farther add, from Mr. Wilkins, that "the firſt letter ſtands for the Creator, the ſecond for the Preſerver, and the third for the Deſtroyer*;" that is, the Regenerator. Here, then, is exhibited a

* Notes on the Geeta, p. 142.

complete, though debaſed, triad of deity, repreſented by three Sanſcreet letters, nearly in the ſame manner as the Hebrews repreſented the Trinity by the three jods: but, what is ſtill more admirable, the awful name formed by theſe letters is, like the ſacred appellative imported by thoſe jods, forbidden to be pronounced, but is meditated upon in ſacred and profound ſilence. Let me, however, ſteer clear of the rock on which ſo many preceding writers on Indian topics, and eſpecially the miſſionaries, in their laudable anxiety to do honour to our holy religion, have ſtumbled. I do not aſſert that they ſtole theſe notions any more than they did their lofty ideas of the unity of God from the books of Moſes in the firſt place, or from the Rabbies afterwards; but it can ſcarcely be doubted in what primæval country the idea originated, and from the virtuous anceſtors of what race the expreſſive ſymbol was borrowed. The deity, however, is not only denoted by three ſacred letters, he is farther ſymbolized by three myſtic characters, of which the inability to procure Sanſcreet types forbids my exhibiting ſpecimens, but which the reader may ſee in page 122 of the Geeta. Of theſe characters, OM is the firſt, TAT the ſecond, and SAT the third; and their importance

tance and application in regard to the ſacred rituals of India are enumerated in the ſame page.

"The Hindoos," ſays M. Sonnerat, "adore *three* principal deities, Brouma, Chiven, and Vichenou, who are ſtill but ONE; which kind of trinity is there called Trimourti, or Tritvamz, and ſignifies the re-union of three powers. The generality of Indians, at preſent, adore only one of theſe three divinities; but ſome learned men, beſide this worſhip, alſo addreſs their prayers to the THREE UNITED; the repreſentation of them is to be ſeen in many pagodas, under that of human figures with three heads, which, on the coaſt of Oriſſa, they call SARIHARABRAMA; on the Coromandel coaſt, TRIMOURTI; and TRETRATREYAM in the Sanſcreet dialect:" in which dialect, I beg permiſſion to add, that term would not have been found, had not the worſhip of a trinity exiſted in thoſe ancient times, full two thouſand five hundred years ago, when Sanſcreet was the current language of India. But let M. Sonnerat proceed in his relation. "There are even temples entirely conſecrated to this kind of trinity; ſuch as that of PARPENADE, in the kingdom of Travancore, where the three gods are worſhipped in the form of a ſerpent with a thouſand heads. The feaſt of ANAN-

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DAVOURDON, which the Indians celebrate to their honour, on the eve of the full moon, in the month of Pretachi, or October, always draws a great number of people, which would not be the case if those that came were not adorers of the THREE POWERS *." Such is the account of M. Sonnerat, collected from facts to which he was a witness, or from authentic information obtained in India, whither he travelled at the expence of the king of France. There is, however, in his first volume, a literal translation from Sanscreet of a POORAUN, which he denominates CANDON, and in which the following passage, decisively corroborative of his former assertions, occurs. Though in this passage it is plain that three attributes of the deity are personified, yet the exact number of *three* only being selected, and their indivisible unity in the Indian Trimourti being so expressly specified, evidently prove from what doctrine the sentiment originally flowed; even from that most ancient doctrine, the perversion of which gave to Chaldæa its three PRINCIPLES, to Mithra his three PROPERTIES, and thence his name of Τριπλασιος; which induced the Phœnician Taut to fabricate the celebrated mythological

* Sonnerat's Voyages, Vol. I. p. 4. Calcutta edit.

logical ſymbol of the Circle, Serpent, and Wings; and which aſſigned to Oſiris his two co-adjutors in the government of that world round which he is, on Egyptian ſculptures, allegorically repreſented as ſailing in the ſacred Scyphus; himſelf in the middle, and Iſis and Orus at the two extremities. The paſſage alluded to is as follows: "It is God alone who created the univerſe by his productive power, who maintains it by his all-preſerving power, and who will deſtroy (or regenerate) it by his deſtructive (or regenerative) power; ſo that it is this God who is repreſented under the name of THREE GODS, who are called TRIMOURTI*." On this paſſage I ſhall only make one remark; which is, that if the Indians had originally intended to deify merely three attributes of God, they would, ſurely, have fixed on the three principal attributes of the Deity, which are GOODNESS, WISDOM, and POWER, rather than his creative, his preſerving, and his deſtroying faculty. Of theſe there was ſurely but little occaſion to make *three Gods*, ſince he who poſſeſſes the power to CREATE, muſt of neceſſity alſo poſſeſs the power to PRESERVE and to DESTROY.

* Sonnerat's Voyages, Vol. I. p. 259, idem edit.

The Indians ſeem to have been, at ſome time or other, ſo abſorbed in this worſhip, that they have both *varied* and *multiplied* the ſymbols and the images by which they deſignated their triad. Mr. Forſter, often cited by me, as an authentic ſource of intelligence, becauſe the actual ſpectator as well as the faithful reporter of their numerous ſuperſtitions, in his ſketches of Hindoo Mythology writes as follows: " One circumſtance which forcibly ſtruck my attention was, the Hindoo belief of a Trinity: The perſons are *Sree Mun Narrin*, the *Maha Letchimy*, a beautiful woman, and a *ſerpent*. Theſe perſons are, by the Hindoos, ſuppoſed to be wholly indiviſible; the ONE is THREE, and the THREE are ONE *." The ſacred perſons who compoſe this trinity are very remarkable, for Sree Mun Narrain, as Mr. Forſter writes the word, is NARAYEN, the ſupreme God: the beautiful woman is the IMMA of the Hebrews; and the union of the ſexes in the divinity is perfectly conſonant with that ancient doctrine maintained in the Geeta, and propagated by Orpheus, that the deity is both MALE and FEMALE †. The ſerpent is the ancient and

* Vide Mr. Forſter's Sketches of Hindoo Mythology, p. 12.

† See Page 352 preceding.

and usual Egyptian symbol for the divine Logos, a symbol of which the Saviour of the world himself did not disdain in some degree to admit the propriety, when he compared himself to the healing serpent elevated in the wilderness *.

M. Tavernier, on his entering the pagoda first described in this volume, observed an idol in the center of the building sitting cross-leg'd, after the Indian fashion, upon whose head was placed *une triple couronne* †; and from this *triple crown* four horns extended themselves, the symbol of the rays of glory, denoting the deity to whom the four quarters of the world were under subjection. According to the same author, in his account of the Benares pagoda, the deity of India is saluted by prostrating the body *three* times; and to this account I shall add, that he is not only adorned with a *triple* crown, and worshipped by a *triple* salutation, but he bears in his hands a *three-forked* sceptre, exhibiting the exact model, or rather, to speak more truly, being the undoubted prototype of the trident of the Greek Neptune. On that symbol of the watery deity I beg permission

* John, 3. 14.

† See Voyage des Indes, tom. III. p. 226, edit. Rouen. 1713.

sion to submit to the reader a few cursory observations.

The very unsatisfactory reasons given by mythologists for the assignment of the trident to that deity, exhibit very clear evidence of its being a symbol that was borrowed from some more ancient mythology, and did not naturally, or originally, belong to Neptune. Its three points, or *tines*, some of them affirm to signify the different qualities of the three sorts of waters that are upon the earth, as the waters of the ocean, which are salt; the water of fountains which is sweet; and the water of lakes and ponds which, in a degree, partakes of the nature of both. Others again insist that this three-pronged sceptre alludes to Neptune's threefold power over the sea, viz. to *agitate*, to *assuage*, and to *preserve* *. These reasons are all mighty frivolous, and amount to a confession of their total ignorance of its real meaning.

It was in the most ancient periods the sceptre of the Indian deity, and may be seen in the hands of that deity in the fourth plate of M. d'Hancarville's third volume, as well as among the

* See Varro, lib. 2, cap. 2; and consult Banier's Mythology on this Symbol, Vol. II, p. 30.

the ſacred ſymbols ſculptured in the Elephanta cavern, and copied thence by M. Niebuhr into the ſixth plate of his engravings of the Elephanta antiquities *. It was, indeed, highly proper and ſtrictly characteriſtic that a *threefold* deity ſhould wield a *triple* ſceptre; and I have now a very curious circumſtance to unfold to the reader, which I am enabled to do from the information of Mr. Hodges, relative to this myſterious emblem. The very ancient and venerable edifices of Deogur, which have before been deſcribed as immenſe pyramids, do not terminate at the ſummit in a pyramidal point, for the Apex is cut off at about one ſeventh of what would be the entire height of the pyramid were it completed, and from the center of the top there riſes a circular cone, that ancient emblem of the ſun. What is exceedingly ſingular in regard to theſe cones is, that they are on their ſummits decorated with this very ſymbol, or uſurped ſceptre, of the Greek Ποσειδων. Thus was the outſide of the building decorated and crowned, as it were, with a conſpicuous emblem of the worſhip celebrated within, which, from the antiquity of the ſtructure, raiſed in the infancy of the empire, after

* See Niebuhr's Voyage en Arabie, tom. 2, oppoſite p. 27.

ter cavern-worſhip had ceaſed, was probably that of Brahma, Veeſhnu, and Seeva; for we have ſeen that Elephanta is, in fact, A TEMPLE TO THE INDIAN TRIAD, evidenced in the coloſſal ſculpture that forms the principal figure of it, and excavated probably ere Brahma had fallen into neglect among thoſe who ſtill acknowledge him as the creative energy, or different ſects had ſprung up under the reſpective names of Veeſhnu and Seeva. Underſtood with reference to the pure theology of India, ſuch appears to me to be the meaning of this miſtaken ſymbol; but a ſyſtem of phyſical theology quickly ſucceeded to the pure, and the debaſed, but ingenious, progeny, who invented it, knew too well how to adapt the ſymbols and images of the *true* to the *falſe* devotion. The three ſublime hypoſtaſes of the true trinity were degraded into three attributes; in phyſical cauſes the ſacred myſteries of religion were attempted to be explained away; its doctrines were corrupted, and its emblems perverted. They went the abſurd length of degrading a Creator, for ſuch Brahma, in the Hindoo creed, confeſſedly is, to the rank of a created Dewtah, which has been ſhewn to be a glaring ſolecifm in theology.

The evident reſult then is, that, notwith-

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ſtanding all the corruption of the purer theology of the Brahmins by the baſe alloy of human philoſophy, under the perverted notion of three attributes, the Indians have immemorially worſhiped a threefold Divinity, who, conſidered apart from their phyſical notions, is the Creator, the Preſerver, and the Regenerator. I muſt again repeat, that it would be in the higheſt degree abſurd to continue to affix the name of Deſtroyer to the third hypoſtaſis in their triad, when it is notorious that the Brahmins deny that any thing can be deſtroyed, and inſiſt that a change alone in the form of objects and their mode of exiſtence takes place. One feature, therefore, in that character, hoſtile to our ſyſtem, upon ſtrict examination, vaniſhes; and the other feature, which creates ſo much diſguſt, and gives ſuch an air of licentiouſneſs to his character, is annihilated by the conſideration of their deep immerſion in philoſophical ſpeculations, of their inceſſant endeavours to account for the divine operations by natural cauſes, and to explain them by palpable and viſible ſymbols.

Theſe three beings, in fact, are all ſculptured with expreſſive emblems, or marks, that prove them to be not of temporal nor mortal, but of divine and ſpiritual origin. The

The ſymbol of Brahma, which he conſtantly bears in his hand, is the CIRCLE; the known ſymbol of eternity in India, in the ſame manner as ſerpents in circles were in Egypt, the ſymbol of revolving cycles and perpetual generations. His four heads mark the creator of the four elements of nature; and their poſition in all ſculptures and paintings to front the four quarters of the world, points him out as the ſupreme inſpector and governor of that univerſe which, I have frequently obſerved, *the effort of a god only could create*. When, therefore, ſome ſects of Indians degrade Brahma from his divine rank; or when they vainly philoſophize, and make him to be matter, and honour him with leſs ſolemn and reſpectful rites in their temples than Veeſhnu and Mahadeo; it is evident they do not rightly underſtand their own ſyſtem of theology; that they have forgotten the grand original tradition by which they were led to worſhip *three in one*; and are, moreover, guilty of the enormous ſoleciſm of making *matter create itſelf*. On every retroſpect towards the benevolent character and amiable functions of the ſecond perſon in the Indian triad, it is, I conceive, abundantly manifeſt, that by Veeſhnu the original inventors of this ſyſtem of worſhip could only mean to

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ſhadow out the great *Preſerver of mankind from the pains of eternal death.* Veeſhnu invariably carries in his hand the celeſtial CHACRA, or Indian thunderbolt, which is likewiſe a weapon in the form of a circle, continually vomiting forth flames; and which, at the command of the God, itſelf inſtinct with life, traverſes heaven and earth to deſtroy the ASOORS, thoſe malignant dæmons who perpetually plot the moleſtation and downfall of the human race, the object of his guardian care. Veeſhnu rides upon his garudi, or eagle, which is conſtantly ſculptured near him in the Indian temples; a ſymbol which, while it puts us in mind of the thunder-bearing eagle of the Grecian Jupiter, cannot fail of bringing to our remembrance that hallowed bird of the Hebrew cherubim, which I have obſerved, formed a conſpicuous conſtellation on the primitive and poſſibly ante-diluvian ſphere. It ſhould alſo be remembered that to Seeya belongs the BULL, which is another animal in the grand Hebrew hieroglyphic, and notwithſtanding the wild mythology of the Brahmins, it is more than probable that this aſtronomical ſymbol, in ancient times, was at once both accounted for and applied in a manner widely different from that in which it is explained and applied by the preſent race of Indians. In reſpect to the remain-

ing ſymbolical animal of the Cherubim, though the LION be not the immediate ſymbol of Brahma, yet it gives its name to too many of the diſtinguiſhed perſonages in the Indian hiſtory and mythology to allow us one moment to doubt of their high and moſt ancient veneration for that zodiacal aſteriſm, conſecrated by the adoption of it among the few ſymbols admitted into the Moſaic theology. To cloſe this extended diſquiſition on the Indian trinity, we ſee that the Elephanta-cavern pagoda, excavated in æras of unfathomable antiquity, WAS A STUPENDOUS TEMPLE TO THAT TRINITY; that their moſt ancient and venerated production, the Mahabbarat, is not leſs expreſs upon the unity of deity than the threefold diſtinction contended for; that, in remembrance of this triad, at firſt pure and holy in every feature of its character, but degraded afterwards by groſs phyſics and falſe philoſophy, they wear a ſacred ZENNAR, or cord of three threads, next their bodies, and that thence the number THREE has been holden by them in the moſt ſacred veneration through every æra of their exiſtence as a nation; a nation diſtinguiſhed above all others in Pagan antiquity for the profundity of its various learning, and the purity of its primæval theology.

From

